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ENNEMOSER'S
HISTORY OF MAGIC.

London:
WILSON and OAILVY,
Skinner Street.

THE

HISTORY OF MAGIC.

BY

JOSEPH ENNEMOSER.

TRANSLATED FROM THE GERMAN

BY WILLIAM HOWITT.

97535

TO WHICH IS ADDED AN APPENDIX OF THE MOST REMARKABLE AND BEST AUTHENTICATED STORIES OF

APPARITIONS, DREAMS, SECOND SIGHT, SOMNAMBULISM, PREDICTIONS, DIVINATION, WITCHCRAFT, VAMPIRES, FAIRIES, TABLE-TURNING, AND SPIRIT-RAPPING.

SELECTED BY

MARY HOWITT.

IN TWO VOLUMES.

VOL. I.

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LONDON:
HENRY G. BOHN, YORK STREET, COVENT GARDEN.

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EDITOR'S PREFACE.

Of the nature and character of a work like the following nothing need be said. It is enough, that at a moment when the public mind occupies itself with the class of subjects on which it treats, the researches of an earnest and indefatigable student cannot be unimportant, even though the reader may not always arrive at the same conclusions that he has done.

To those curious in literary history it may not be uninteresting to know that this translation occupied my husband and our eldest son during their voyage to Australia in 1852. And perhaps the Dream of Pre-vision mentioned at page 416 of the Appendix may be explained in part by the mind of the Translator being occupied at the time by the peculiar views of Ennemoser, which predisposed it for occult impressions. This explanation, it appears to me, is rendered still more probable by another little circumstance, which, being no way irrelevant to the subject, I will mention. The printing of this Ennemoser translation had commenced,—and to a certain extent my mind was imbued with the views and speculations of the author,—when, on the night of the 12th of March, 1853, I dreamed that I received a letter from my eldest son. In my dream I eagerly broke open the seal, and saw a closely written sheet of paper, but my eye caught only these words in the middle of the first page, written larger than the rest and underdrawn, "*My father is very ill.*" The utmost distress

seized me, and I suddenly awoke, to find it only a dream; yet the painful impression of reality was so vivid, that it was long before I could compose myself. The first thing I did the following morning was to commence a letter to my husband, relating this distressing dream. Six days afterwards, on the 18th, an Australian mail came in and brought me a letter,—the only letter I received by that mail, and not from any of my family, but from a gentleman in Australia with whom we were acquainted. This letter was addressed on the outside "*Immediate*," and with a trembling hand I opened it; and, true enough, the first words I saw—and these written larger than the rest in the middle of the paper, and underdrawn,—were "*Mr. Howitt is very ill.*" The context of these terrible words was, however, "If you hear that *Mr. Howitt is very ill*, let this assure you that he is better;" but the only emphatic words were those which I saw in my dream, and these, nevertheless, slightly varying, as, from some cause or other, all such mental impressions, spirit revelations, or occult dark sayings, generally do, from the truth or type which they seem to reflect.

Thus it appears to me, that while we cannot deny the extraordinary psychological phenomena which are familiar to the experience of every human being, they are yet capable of a certain explanation wherever we are enabled to arrive at the circumstances which render the mind receptive of such impressions. The susceptibility either of individuals or bodies of people to these influences, seems to presuppose an abnormal condition.

In the Appendix will be found some curious matter, derived in many cases from old and almost forgotten sources, and given, for the most part, in the words of the original authors.

M. H.

London, May 1854.

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THE
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AUTHOR'S PREFACE.

As it is customary for everyone on going into foreign countries to take a passport, in order to ensure his unimpeded progress, in like manner it has also been the usage, from time immemorial, for books to carry before them such a document of legitimacy in order to ensure for themselves a favourable reception: this book requires all the more such preliminary authentication, as its very name has something suspicious about it, and its contents are amongst the things which are generally considered contraband, and are often subjected to confiscation, or even, as blasphemies, to the tender mercies of the Inquisition.

Different readers will look at this book from very different points of view. By some it will be esteemed only as a curiosity, others will find matter for further research; one will wish to learn magic arts from it, and another will draw from it philosophical conclusions. All will be welcome: and will find, I believe, if not instruction, at least amusement and ample food for reflection; for it treats of remarkable phenomena and uncommon effects, which have certainly hitherto been looked upon as mere phantoms, or as belonging to a sphere quite unconnected with nature, but which nevertheless are a portion of history, and surely on that account are of universal interest.

Magnetism, by its remarkable phenomena, in modern times has led us into a sphere which still, like a closed book, contains secrets of a higher order of things lying

beyond the familiar, every-day history of nature. Before the discovery of magnetism, it was believed that science had already exhausted the world, and that the human mind had noted down on the map of natural and inner life everything that could and could not exist in heaven and earth. Magnetism itself stood in the background; it was looked upon as something that is nothing, and cannot exist. Such obsolete dusty charts are still often found hanging over the desks of zealous champions, who, in knightly manner, fight boldly against deceit and destruction for the beautiful prepared possession. Now, however, Magnetism, not content with its manifold wonders, leads the way back into the mysterious domain of exploded magic, gathers up old tales and long-forgotten laws of mysterious action, from a transcendental world, which estimates on one hand the present standard of science as valueless, and on the other, orthodox dogmas as the work of the devil. Whilst the former thus fears to be led back into the gloom of the mystical twilight of the past by such attempts as are described in this book, where only the phantasms of faith in miracles play their wild game, the latter resists boldly, in the anxious fear lest all miracles should cease to be miraculous.

Thus, if it should appear that the author's intention had been only to ridicule the understanding and wisdom of the times, collecting merely show and glitter instead of materials for true science, or to disturb the comfortable peace of pious minds by seeking to vulgarise the Sacred and to degrade the Divine, or even to open the door to Atheism, it is the more necessary to give the reader some preparatory notion of the construction and tendency of this work, which is probably still a stranger to most of them.

Whilst many of our contemporaries, unused to, or incapable of, deep reflection, feel no desire or impulse to pursue serious researches on the singular phenomena of nature and the action of the soul, there are others who perceive, or even comprehend, the most hidden springs of mysterious action, but will not place these on the theatre of earthly common-place, fearing the desecration of the impious world. The latter fear, not without cause, only to advance

human vanity; and to open to mankind a perspective of the most exalted truths, for which, as yet, but few are prepared. There are also false critics, who, like false prophets, rather accuse the whole former world of folly and deceit than confess that they do not know how to grapple with undeniable facts, and who with their own statutes and foolish imaginations fall far short of the prudent simplicity of old, which taught harmony and a regular correspondence between the visible and invisible world, which is truly little acknowleged, because, besides the clear brilliancy of the outward eye, it requires a certain unction of the inner, whilst the mere στοιχεία τοῦ χόσμου do not contain the substance and origin of things.

The contents of this book are, without reference to the above-mentioned contradictory motives, entirely occupied with those mesmeric appearances which formerly were called magical, and now magnetic; in the present state of opinion, therefore, it cannot, of course, aspire to universal approbation. It may, however, if it does not interest, at least not be generally displeasing, as the author seeks everywhere with complete impartiality only the historical traces of true facts, and the phenomena connected with them; compares these, and endeavours to lead them back to certain laws of nature, which, in truth, may be considered as something more than mere polluted pools, or decayed pillars.

If some things which are discussed do not always bear the impress of infallible truth, or even if some principles on which they are based be not the firmest, still it cannot easily be said that they are invented, or that it is all a deception. Even if they were really true, of which, indeed, we have many proofs, we may here and there find occasion to give them more consideration and to test the utility of their application, in order, perhaps, to succeed in discovering constant forces, even in the midst of more infrequent actions, in clearing away many difficulties which general science does not solve, and in opening a wider field of operations for human activity, so that it may attain at last the exalted end of spiritual destiny. As such, at least, is the aim of this novice sent among strangers, it hopes to meet,

if not with protection and shelter, at least with a fair hearing.

This book appeared, indeed, about twenty years ago, but in another garb, and then bore, contrary to the desire of its author, a somewhat unsuitable title; it was headed by the suspicious word "Scientific." At that time the clerks and general controllers of all knowledge, lying in wait at all corners and paths, seized hold of the unpolished stranger with merciless severity, declared his passport forged, found not a single good point about him, and asserted that he had nothing but damaged or contraband goods. A few, however, secretly searched his pockets, dishonestly abstracting therefrom various things, to be brought to market secretly as their own property,—"*Sic vos non vobis mellificatis apes.*" In spite of all, the bookseller found his profit in it, and ere long the edition was sold out. All at once the novice reappears at a time, "*où les esprits fermentent,*" but in quite a different form; with less pretension outwardly, but inwardly much more richly endowed. With a certain independence and confidence he now steps forward in a more solid form, little heeding the attacks of lurking pedants, who take the shallowness of their range of ideas for the mine of all truth, and do not perceive that there are still secrets to be disclosed which open a wider perspective to the investigations of the human mind, and afford a happier resting-place than is found in natural space and in these poor mortal times. With all this, it still treats the same theme, which suits the prevalent theories of science less than the regularity of ever recurring phenomena. The author builds, like St. Ambrosius, more on fixed laws of nature than on theories floating to the winds, —"*Validius est naturæ testimonium, quam doctrinæ argumentum.*"

Thus has the author for the last thirty years moved on the still uncultivated field of the wonderful phenomena of magnetism; and after having once ascertained its reality, and been convinced of the striking effects voluntarily produced by it, he believes it his duty, in accordance with the saying "that a grain of experience is of more value in medicine than a book full of reasoning," to persevere with a certain self-sacrifice and constancy, of which not all

are capable. He considered his first necessary task to be the making experiments for the discovery of a fixed law for these phenomena. As it soon appeared that such regularity really existed, the next thing required was to search in history for those similar mysterious phenomena which shew a greater or less relation to those of magnetism. General accordance is now found everywhere and at all times, and thus common laws may now be assumed for all those wonderful phenomena and problems. This justifies the axiom, that all such remarkable phenomena as are in accordance with magnetism are in general true. Many other unsolved problems, of which a variety will be collected and compared in this book, appear by its means to solve themselves, or at least to be brought to a nearer comprehension. The author feels now with a certain joy which none can repress, that he has at least done his duty, perhaps thrown some light into the obscurity, and thus given the most necessary hints for proceeding with a cautious, firm step, and offering a helping hand to human weakness.

If natural philosophy has of late represented magnetism not only as tellurian but as a general cosmical power of nature, and if she confirms this by physical reasons founded on observation, and not mere metaphysical speculation, the assertion of that magnetic seeress is no longer so absurd when she calls Magnetism something more universal and higher than what is generally understood by it. "Magnetism, she said, is even capable of setting free the original bright nature of man, in its various parts, powers, and relations, which can then express itself in many ways and in different degrees: the power of magnetizing lies in everyone, but there must exist the power combined with the wisdom to apply it. Meanwhile men speak of it as they do of the wind, of which they know not whence it comes nor whither it goes. Man can also make wind, but only such as has no life in it." As the author had the opportunity of hearing such decisions of magnetic seers, and of making himself acquainted with the higher natural philosophy, he has endeavoured to collect in this work everything that appeared to him to belong to the province of magnetism, and to be susceptible of enlightenment by the torch of natural philosophy. The reader must, therefore, be requested to

follow with a certain tolerance and resignation into the magical land, even if he should sometimes be led too far, and into strange places. Who can invariably, and especially on such unknown ground, always attain the right goal? On the other hand, instead of a complete systematic filling up and philosophic enlightening, often only hints of the probable direction are given. The author has allowed himself a certain freedom, because self-instruction was his principal aim. After having proceeded a certain distance, however, and being convinced of having acquired a useful scientific fact, he considered it a duty to communicate it to others, remembering the passage of Phædrus,—"*nisi utile est, quod novimus, stulta est Sapientia.*"

The reader will not find industry and a certain circumspection wanting. By patient devotion, something at least has been done, as much at least as one individual, with other necessary occupations, has been able to accomplish. An ample library was necessary for the completion of the work, together with years of research and the aid of friends; and without the rich treasures of the royal library of this place, and the gratefully acknowledged readiness of its superintendents, it could never have appeared in this extended form. Copiousness, however, in a work of this kind is necessary in more than one respect. Sufficient matter must be collected to enable us to reject what is superfluous and useless. In the representation of facts brevity is not the very first law, but rather brilliancy and distinctness, inasmuch as the narrator has to separate reality from fiction, what is known from what is merely invented, and to make way for conviction in the place of doubt. The author readily admits that he may at one time be too prolix, at another too concise; here have omitted or underrated a master, there have introduced or overrated an assistant; a man may have many good intentions but few good actions. The principal endeavour is to afford the reader the means of testing the proofs for himself, and protecting himself against the prejudices of history or those of the author; of course he must not, chilled by these, have lost all docile susceptibility. Neither will a reasonable reader require complete infallibilty, or be as-

tonished at a possible number of paradoxes which he may perhaps find in a man who is his own guide in these singularities; who, though unprejudiced, condemns neither party if they afford ever so little support, but who follows no standard or authority, and is always cautious "that no name deceive him, no dogma confine; nor that life's pressing crowd change his human nature."

The phenomena of magnetism are acknowledged to be of great importance to anthropology and natural philosophy, and even to moral philosophy; they are becoming so to history, and even, as the reader will perceive, partly in the mystical olden time.

If the world is a miracle, the history of life is a dream; we know not whither it goes, nor do we know its beginning and end; all humanity plays to a certain extent a blind game, and is kept together less by clear knowledge than by the instinctive dream-pole. An internal, hidden poet leads them by a secure thread through the labyrinths of time and space. Hidden in the breast of man lie the everlasting messengers of Heaven and Hell, who step forth, now as glorified spirits to console, now as terrific monsters on his path. Hegel said somewhere, "all History is a book of dreams, a collection of dreams;" and if the dreams had been collected which men had dreamt during a certain period, a true picture of the spirit of the time would have been given.

By far the greater part of mankind lives on Imagination; not only the less instructed natural men of feeling, but even those who boast of knowledge and a higher mental cultivation. How few, in their feelings and sufferings, in their doings and aspirings, raise themselves in the sea of life above the world of Imagination! In the literary hero of romance, among the scenes of the stage, there is no more original thought than in the persevering church-goer. The great mass wishes to be devout, and thinks that the glorification of God's name lies in miracles rather than in natural action. Dignity, riches, and power, are only too much the springs of even great and eminent minds.

Thus mysterious feelings always lead man, like the dreamer and somnambulist, through the world, rather than the clear consciousness of open daylight; and as the

dreamer is only struck by the momentary liveliness of the appearance, undisturbed by its causes or effects, so mankind knows no more of the dreams of the first period of its childhood.

But, now, magnetism gives us information about the existence and action of the life of dreams, and the power of creation, and in general about the sports and whims of fancy. It is also the best means of breaking the seal which closes the mysteries of antiquity, rich in fancy, whilst it discloses the similarity and depth of man's capacity, and shows an accordance of phenomena which formerly in magic was attributed to enchantment and to deceit, or to those supernatural wonders for which the philosopher could not account, and which an external religion and an inherited faith found not in their Catechism. In fine, Magnetism is able to give the meaning of the symbolic enigmas of ancient mysteries, which were considered quite insoluble, or which appeared matter for the most varied explanations. In the same manner, the manifold declarations of ecstatic seers and mystic philosophers, which are treasured up by persons initiated into the mysteries, will now become more intelligible by means of magnetism. The reader who is so inclined, may convince himself of this, if he will follow the author on the wide field of magic, whilst he collects and compares the testimony and monuments of all ages. If he has not succeeded in exhausting everything and completely clearing away all darkness, bridges and windows will appear to lead us to new views, which time and the constantly increasing dexterity of Magnetism will enlighten more and more, and thus, after a real search, according to the command of Olympiodorus, we shall at last attain to a knowledge of heavenly things.

There occur in the history of man great questions regarding the world of miracles, on the subject of which both philosophers and the religious have occupied themselves. What are miracles in nature and in the mind of man? How is the world governed? what was the inspiration of the prophets and oracles? Do these go on of themselves like clockwork, or are they governed by supernatural influences? does the divinity descend into the heart of man, or does the

latter raise itself with innate strength from the dust of natural life into the high spheres of spirits?

Men are astonished at unusual appearances and signs which they do not comprehend; but does such astonishment always imply a real miracle? Most men have the miracle in their mind, and worship it, because it is enveloped in a sacred obscurity. They only admire nature because they are of opinion that she is an inexplicable enchantment, whilst they set but small value on what they consider intelligible. On the other hand, there are even philosophers who admit of no miracle, and who pass their lives in believing nothing,—not even believing what they see, especially if they do not understand it. The most wonderful point about these is, that their own brain is not a miracle to them!

In nature, as well as in the mind, regular phenomena occur, which are looked upon as wonders only on account of their rarity, and because it is not known how they come about. The best thing that can be said of miracles is the answer given by Christ to Nicodemus:—

"That which is born of the flesh is flesh, and that which is born of the spirit is spirit.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth."

Like the Fathers in Israel, the new fathers do not willingly take cognizance of things which are not part of their faith, and which are out of their horizon, whether temporal or heavenly things be in question. A seeress expresses herself remarkably well on this point: "If anyone seeks miracles, he will find them in everything that would appear very natural to him, if he had more knowledge of himself, of nature, and of the providence of God. Another, who thinks highly of his reason, does not admit anything miraculous; he must understand and explain everything by his reason, even if it cannot be so understood and explained; and whenever he fails in this, he contradicts and denies."

It is certainly very difficult always to decide what are natural and what are directly divine operations; and thus one can understand that most persons unacquainted with the laws of nature call everything a miracle which they cannot measure

by their own standard. On the other hand, miracles often consist of reports, magnified by lies, and propagated by superstition. Thus it happens that even by the more educated, certain uncommon phenomena are ignored, or even denied. For the knowledge of the regularity of all unusual phenomena is attained not so much by ideas as by profound tranquillity, by observation and labourious experience, which require long to strike root and to bear fruit. A certain religious sect is of opinion that one must not infringe too much on the faith in miracles, without reflecting that by Christ and the apostles we are not referred to signs and wonders, but to the research after truth, retaining what is good,—and to the active spirit of love. Another sect thinks that a prophetic illumination would decide only for the good; that man has no natural impulse to prophesy, and that where a prognostication appears, except among orthodox devotees, it is a false prophesy in league with evil spirits,—a kind of supernatural lightning called enchantment.

The reader will in this work be led into the great ill-famed land of the marvellous. He will be faithfully informed how those magical prophecies of the heathen oracles, and then how the demoniacal powers of necromancy and of Christian witchcraft, at different times and among different nations, were brought about. In these days a kind of twilight shines on those hidden performances, which philosophic poets, poetical philosophers, and enthusiastic theologists, are emulously stirring up by Imagination, Symbolism, and Mysticism. Not merely the bare facts will be here recorded, but as much as possible the natural progress of them explained, in order that the miraculous prophecies of the oracle be no longer ascribed to the gods, but the causes be found in human nature itself and in its inborn attributes. Man possesses a susceptibility dependent on natural and mental stimulus, from which arises, sometimes, from an innate disposition, a low, imperfect, or even, through divine impulse, a higher and more complete prophesying—prophetic inspiration. The pathological condition of the demoniacal enchanters and sorcerers may also be explained as natural events; they are abnormal, unusual affections of the mind, which often resemble illumination. Thus the usual mental powers of man arise from the depths of the spiritual world, over the

smooth mirror of the soul, through time and space, and the unusually excited senses palpitate like the lightning which casts its flashes and waves often on the most distant shores, sending a magic brightness, which one is more willing to consider supernatural than to ascribe to a fixed law of nature. Psychologists have had still less success hitherto in explaining the spiritual, than physiologists the natural lightning, which formerly was also ascribed to Jupiter and the symbolic gods. The intensity and vastness of the human mind are not fathomed by the most faithful observations of physiologists; and these psychological wonders are still frequently enough ascribed to the gods.

The mind of man is simple in its character, like the spirit of God and of nature, but manifold are its powers and action. And thus the spirit of prophecy pervades all history, and springs from the lawful power of humanity itself, in which the impulse alone is occasional, proceeding either from nature or directly by God's choice. One must not be enamoured of prophecy, either on account of its show or for its importance; neither must one undervalue it, for it affords always a sort of intimation of truth, and some proof of Divine Providence, which strengthens faith and awakens the hope of a future.

That such revelations and unusual action take place, even in sleep and in abnormal conditions, is even less to be wondered at; for the spirit itself has eyes before and behind, and sleep is only action checked by the heaviness of the exhausted natural body; for the spirit, freed from this weight, has no peace day or night. The unusually developed powers of the mind do not certainly admit of being so exactly defined in their source and tendency, as is the case with the elementary powers of nature, with Magnetism and Electricity; yet the strength of the mind is on that account no less certain, as is proved by the power of the Word, when one can neither weigh nor measure it.

"Now there are diversities of gifts, but the same spirit.

"And there are diversities of operations, but it is the same God which worketh all in all.

"But the manifestation of the spirit is given to every man to profit withal."—I. Corinthians, xii.

Nothing is better calculated to furnish examples of the misapprehended magical state, and of its miracle-faith in supernatural agencies, than the history of witchcraft. That man was only a passive toy of demoniacal powers was universally acknowledged, and even defended by positive divinity and polemics. I have treated this subject more especially according to its historical origin and anthropological causes, and with regard to time and place; whereas up to this time it has been represented very imperfectly, and in fragments, and without regard to any scientific explanation. In order to find the origin and progress of the idea of witchcraft, I certainly had to return to remotest antiquity,—in fact, to the physical and mythological foundation, and perhaps the reader will sometimes think my proceedings hazardous, as on this somewhat unstable ground deductions from similar modern phenomena are introduced.

I regret not being able any longer to make use of the excellent work of Dr. Wilh. Gott. Soldau, "History of Witchcraft Represented from its Sources;" Stuttgart and Tübingen, 1843. Soldau also shows circumstantially that the history of witchcraft is not only a national but a magical human history; "That witchcraft is a phenomenon of Christendom, which, if it is to be understood, must not be represented as belonging to a single people, nor as beginning from that period when it appears as something already complete. The phenomena of sorcery are not isolated facts,—they are not only in close connection with the general state of cultivation, but branch out into innumerable points of contact with church history, with the history of crime, of medicine, and thus of natural philosophy."

Soldau also shows from church history how enchantments and heretical abominations proceeded from religious views, and from previous accusation, how they were progressively cultivated, and led step by step to a point whence it appears but one leap, if to tales of heresy were even added the disgraceful, pernicious magic arts, as realities; so that in the 13th century these heretical vices were even included in magic.

He shows further how in the first centuries of Christianity the fathers of the church, rabbis, and heathen philosophers, lost themselves, and rivalled each other in demonological

speculations and beliefs, represented miracles and sorceries, so that everyone looked on what was agreeable as a miracle, and the reverse as a sorcery. "Sorcery was illegal miracle, and miracle legitimate sorcery." The Fathers of the Church looked upon the heathen oracles, and the heathens on the Christian miracles, as sorcery. Thus by degrees the foundation of a system was laid, which, projected under many contradictions, formed the indictments in the famous witch-trials, of which its commencements and resting points are to be found in the East, among the Jews and Greeks, and also in northern mythology; so that sorcery has always existed, if not in the world, at least in the minds of men.

Some readers may perhaps be surprised that I have taken so little notice of a new work of J. Görres—"Christian Mysticism," 5 vols. Regensburg and Landshut, since it at least moves in similar mystic regions, and treats more in detail several subjects,—such as the reciprocal connection between men and the extraordinary alternation of effects, the visions and ecstasies, the abnormal affections of sleep and of the senses, &c. The work will be very instructive to the reader in every respect, and especially as completing the history of magic; but my present object is neither the nature of mysticism nor its history; consequently the ground-work and the subjects of this book are very different, as well as its tendency and aim. I start from personal observations, wander about on the vital and productive field of nature, seek everywhere the analogies and relations of phenomena, and the laws which govern them; descend then, as well and as far as I can, into the deepest and darkest pits of history, place them in rows side by side for inspection, in order to make prominent the character of the harmony or contrast according to its principles. The most active principle, however, of these magic phenomena, I have found mostly on anthropological ground, where nature and the action of fancy produce the wonders which transport the supernaturalist completely into the transcendental and supernatural, but the rationalist absolutely denies, if he does not understand them.

The above named work treats of the history of mysticism, in tales and traditions, where criticism exercises no great severity. Now the purport of all mysticism is the wide

flowery field of all sensuous images and of religious metaphysics—generally whereby the connection and union with God shall be assured more by feelings and faith than by the free conceptions of the understanding. Christian mysticism is only a single form according to its doctrine, and the elaborations of its history represent it again according to its confessional and spiritual point of view Thus Gorres seeks to cover mysticism with a glittering poetical web—"Mysticism is, according to him and to the Catholic doctrine, nothing more than a gospel reflected in the saints, an undulation and vibration lasting for ages, and moving in increasing circles, of the movement originated by Christ." Mysticism is according to Gorres a contemplation assisted by higher light, and action through higher freedom; the singular phenomena of contemplation and action which occur among pious Christians are miracles of a higher unseen power.

As most, if not all, unusual phenomena belong to the realm of magic, and are found not only among Christians but also among the heathen, they must follow a general law, and such uncommon physical natural phenomena can be no miracles; certainly much less so, than the Christian regeneration of the spirit itself. Even to the agency of a strange objective spirit-world is attributed much which certainly belongs to the subjective fancy of man. Religious visions and ecstasies are related to those of magnetism, and in their principles differ perhaps only in the rarest instances. From physical pathological conditions, from the exaggerated ascetic, and ecstasy-reaching exercises, from subjective illusory chimeras, many saints have obviously not been free, and the separation of the natural-sensuous and the supernatural divine leads us into a field where doubts and contentions about miracles begin, where it can no longer be apodictically decided how much is natural phenomena, and how much the agency of divine grace, if one permits supernatural influences to outbid the natural powers. For man possesses a completely incomprehensible, positive, innate (generally latent) vital power, which in proportion to its power of extension pervades the immeasurable. Nature rests on such an inborn basis and order, that so her most entangled and abnormal effects proceed rather from her own

regularity than are the consequence of supernatural spiritual powers, which only *fortuite et fataliter* make game of her as a passive tool. There is in the conception of life more than Supernaturalism believes, and less than Rationalism admits. Divine qualities already exist in the substance of natural life, but even divine influences are not on that account excluded, because everything receives life from God, and through God. The mutually influencing causes and effects of divine and natural, spiritual and physical power, are mostly concealed in obscurity impenetrable to the understanding: thus fancy retains the power voluntarily and at pleasure of ascribing every unusual appearance to a transcendant principle, in correspondence with a religious feeling and a national point of view. This was the case with the mythological elementary powers, and thus it is still with the inexplicable physiological enigmas. A pathological phenomenon is frequently erroneously regarded as a divine revelation, and degrades the objective outward cause among living beings, where only subjective powers proceed from their singularity.

It appears to me, therefore, most prudent, in the contemplation of the world and history, to render the mystical scientific, rather than science mystical, by which means we shall observe the powers of nature and of the mind by their phenomena and reciprocal action, and thus discover their mutual conditions. Above all, we have to hold fast by nature's point of view; without however mixing up God and the world, or amalgamating them in a pantheistical unity. Thus it seems advisable neither to take refuge too much in the sublimities of transcendentalism, nor yet on the other hand to stagnate in spiritless matter; not alone to trust to the prevailing feelings and the lustre of phantasy, nor yet blindly to follow the power of faith as a load-star, and at the same time just as little to accept everything as unrefutable truth, which can only be decided by reflection and cool understanding, which everywhere affects a defiant self-will, and a faultless independence. Both the extremes, Pietism and Rationalism, are the farthest removed from nature and from God, and their fruits have never yet brought a blessing or a comfort into the world.

True magic lies in the most secret, inmost powers of our

mind, but our spiritual nature is not yet revealed to us. All spiritual wonders are lost at last in the wonders of our own mind.

Mysticism is common property; all men are mystics; but true mysticism consists in the direct relation of the human mind to God, in the idea of the absolute, in which, however, objective revelation contains no more than corresponds with the subjective powers of man. My criterion of false mysticism is, that it accomplishes no true community and propitiation between God and man. True mysticism must include the idea of truth and goodness, of beauty and virtue, as beams of all spiritual perfection and religious self-consciousness; as a universally illuminating centre must penetrate the whole spiritual organism.

Magnetism introduces us to the mysteries of magic, and contains on one side a key to the most hidden secrets of nature, as on the other it is adapted to exhibit mysticism and the wonders of the creative spirit.

IMAGO, MAGIA, MAGNES!

Munich, 21st Oct. 1843.

THE

HISTORY OF MAGIC.

PART I.

OF MAGIC AND ITS BRANCHES IN GENERAL.

Magiusiah, Madschusie, signified the office and knowledge of the Priest, who was called Mag, Magius, Magiusi, and afterwards, Magi and Magician. Brucker maintains (Historia philos. crit. t. i. p. 160), that the primitive meaning of this word is "Fire-worshipper"—"worship of the light," to which erroneous opinion he has been led by the Mohammedan dictionaries; neither is Magic to be derived directly from the Magi; which was an error on the part of the Romans. The word Mag was used by Jeremias to indicate a Babylonian priest. In the modern Persian, the word is Mog, and Mogbed signifies High Priest. The high priest of the Parsees at Surat, even at the present day, is called Mobed. Others derived the word from "Megh;" Meh-ab signifying something which is great and noble, and Zoroaster's disciples were called Meghestom. (Kleuker; Wachsmuth.) Among the Parsees, the Medes, and Egyptians, a higher knowledge of nature was understood by the term Magic, with which religion, and particularly astronomy, were associated. The initiated and their disciples were called Magicians—that is, the Wise—which was also the case among the Greeks. It is thus that Plato praises the θεοσέβεια; Lucian calls them

"genus μαντικὸν καὶ θεῦλογον, &c.;" and Cicero, "sapientium et doctorum genus magorum habebatur in Persis."

That renowned wisdom of the Magi in Persia, Media, and the neighbouring countries, therefore, contained also the secret teachings of philosophy and the sciences, which were only communicated to priests, who were regarded as mediators between God and man, and as such, and on account of their knowledge, were highly respected. It is easily to be imagined that, as the subtle workings of nature, and the movements of the heavenly bodies, were perfectly unknown by the people, the idea of magic, which was always connected with astrology, should be readily formed.

The Magi are to be met with in the most ancient traditions of the Old World. India, Persia, Chaldea, and Egypt, were the cradles of the oldest magic. Zoroaster, Ostanes, the Brahmins, the Chaldean sages, and the Egyptian priests, were the primitive possessors of its secrets. The priestly and sacrificial functions, healing of the sick, and the preservation of secret wisdom, were the objects of their life. They were either princes themselves, or surrounded princes as their counsellors. Justice, truth, and the power of self-sacrifice, were the great qualities with which each one of these must be endowed. The neglect of any one of these virtues was punished in the most cruel manner. Cambyses, for instance, commanded the execution of a priest who had allowed himself to be bribed, and had his skin stretched over the chair in which his son and successor sat in his judicial capacity. That magic was very early associated with medicine is shewn by Pliny (Hist. Nat. lib. xxx. c. 1), who even traces its origin to that science: "natam primum e medicina nemo dubitat magiam." However, this idea was not always connected with it. Plato understood by wisdom nothing less than a worship of the Divinity, θεραπεία θεῶν, and Apulcius says that "Magus means, in the Persian language, a Priest,"—"nam si, quod ego apud plurimos lego, Persarum lingua magus est, qui nostra sacerdos; sin vero more vulgari eum proprie magum existimant, qui communione loquendi cum diis immortalibus ad omnia, quæ velit, polleat." The common belief, however, was that which included all occult science under the name of magic. Later, under this title, was understood enchantment and any ex-

traordinary operations, such as making gold, exorcising spirits, &c., so that magic was divided into white and black: to the latter belonged, reading the hand, evil-eye, power over the elements, and the transformation of human beings into animals.

Magic has often been erroneously considered as exclusively of Persian origin, which error Plato appears to have originated. He says, "When the boy is fourteen years of age, those take charge of him who are called Royal instructors. These are four of the oldest and most distinguished men; one the wisest, the second the most just, the third the most moderate, and the fourth the bravest. One of these instructs him in the magic of Zoroaster, the son of Oromazes, which is the service of the Gods." It is certain that Plato did not understand by this the present acceptation of the term; for he could not include, among the services of the gods, the power of changing men into animals or demons. This meaning was only given to it by the New Platonic theory, which, with the Cabbalah, became the principal source from which the theosophic and theurgic teachings, as well as the later belief in magic, have sprung. So says Hierocles (in Aur. Carm. p. 306, ed. Lond. 1742.) "The customs of religion are means to obtain the telestian virtues, by which men became demons." The theories of spiritual apparitions, and the transition of demons into the human body, take their rise in the philosophy of Heraclitus; according to whom, demons are attracted by matter. It was thus that, later, the commonly received idea of magic arose; the possession of supernatural powers, such as belong to the higher spirits, and which they occasionally impart to men, under certain circumstances.

Among the supernatural powers was reckoned that of predicting the future, and that of acting directly upon others, even at a distance; and on this account magic may be separated into seeing and acting. The original, and the higher description of magic was, in fact, grounded on this aphorism: "Man may become, by the assistance and co-operation of spiritual powers, and the capacities of his higher divine origin, capable of a higher sphere of activity, as well without as within himself, which gives him dominion over his own, and over surrounding nature." Taken in this sense,

we find magic, in the earliest ages, as one of the prominent, universal properties of man; not alone in Persia, but throughout the whole East, although Persia and Chaldea may possibly have been its most fruitful and congenial ground. In this sense, Pythagoras and his disciples were, at a later period, considered as teachers of good or wise magic. The lower, or black magic, however, originated in the early times; and man, becoming conscious of his unusual powers, and without knowing their boundaries, was easily inclined to ascribe them to foreign and supernatural influences—to demons; and, according to his nature, he would use them for good or evil purposes, either deceived himself, or, as a magician, deceiving others. Everything which could be considered as wonderful,—as the incomprehensible workings of natural powers in the magnet, or the divinatory wand, or any surprising action, was considered, at a later period, as magic, and particularly as black magic, or the black art.

We will now regard ancient magic more closely, and that from historical sources; afterwards its more important branches, particularly visions, soothsaying, and influence through the mind, through words (verbum mirificum), and by means of amulets.

That magic descended by tradition from the early ages, is shown everywhere by the primitive records of the human race. It is so intimately connected with the nature of man, that we can only feel surprised that the learned should doubt it, and think it requisite to ascribe everything to Mythos; as if tradition had no deeper or firmer foundation. Thus it was that Eberhart maintained (Berliner Monatschrift, 1787) that he had discovered the sources of magical art, and its theory, in the Platonic Mythos of Timæus, and that no tradition reaches any higher. According to him, the germ of the New Platonic theory, of the Cabbalah, of Theosophy and Magic, even down to the time of Mesmer and his adherents, may be discovered in it. According to Eberhart, a fiction is a myth, "which is accepted on account of its supernatural teachings, or its antiquity, and which is therefore regarded as an undisputed fact, because its real origin is far beyond the perception, or circle of vision, of those who believe in it." By such a course of reasoning, it would not be difficult to understand everything,—and even

if any one fact defied explanation, it might be pushed back upon Mythos, till any one chose to bring it back again to daylight.

In the same degree that Eberhart gets rid of magic with the greatest ease, so does another writer extend its bounds till it includes that which never had any connection with it. According to Tiedemann (Disputatio de quæstione, quæ fuerit artium magicarum origo, Marb. 1787, p. 7), "The powers of magic are expressly these:—to cure sickness with very little medicine, or without any; to know future and hidden things; to find buried treasure of gold and silver; in short, to understand all nature, and to do everything that is great and magnificent. It is easy to see, from this, how magic may be divided; wherever a boundary is reached, and wherever a new fact is met with, there will also be a new class of magic: the most important, however, are the various kinds of soothsaying, the power of causing and curing diseases, of exorcising spirits, and understanding alchemy."

Although we do not associate with magic the gipsy art of reading the hand, and the science of making gold, or discovering the philosopher's stone, yet it comprises much more than that which the reason of a sensible person might allow to pass unquestioned, or reject as pure nonsense and absurdity; and this is that wonderful power of the human mind, to look into the future, or influence others without material means. This natural power of man is, however, not frequently met with, and is not of that kind which every mind is able to appreciate according to its value and power. The knowledge of such rare phenomena, and their causes, could, therefore, in remote times, only be known to the highest sages and rulers, who preserved it among their secret learning, and transmitted it to their children under that cloak of religion with which all their secrets were covered. As we have original, though meagre, records of the mythological belief of the oldest nations of Asia, it will be necessary to see where and of what kind they are.

The Grecian mythology is a later and certainly mixed source, and if we received it as contained in the Platonic Mythos, we should be far from the light of truth. Plato, in his Philosophical Dialogues,—as, for instance, in that on the

various states of the human soul, &c.,—does not treat of the subject from a mythic and historic point of view, but rather endeavours by his investigations to make a beautiful whole, to leave no portion of his theory, and to make it agreeable both to probability and popular belief.

Just as little need we look for the source of magic to the new Platonic philosophies, which derived the ideas of the macrocosm and the microcosm from Plato's Timæus, the Pythagoraic Philosophy of Demons, that of Heraclitus concerning spirits, and maintained the sympathy of the human body with the earth and with the miraculous powers of pictures and statues, and ascribed great virtue to certain words for raising spirits. Neither from the later Christian history of magic, and the middle ages—the Sylphs, Gnomes, Nymphs, and Salamanders of Paracelsus, borrowed from Plato's Phædrus, or Agrippa's *Occulta Philosophia,* or Faust's "Compulsion of Hell," or Petro de Albano's *Heptameron,*—shall we have any aid. It is, however, certain, that in all the later as well as in the earlier Platonic-Pythagorean mythical speculations, some truth formed the basis, while beyond that everything is but the empty fancy and dreaming of superstition. To convince ourselves of this we will return to the earlier ages of the East—to the nations of Egypt, and seek in their records, as well as in the Israelitish history, for traces of magic, of mental vision and activity. The subjects which will be discussed I shall endeavour to arrange in historical order; that, as a whole, they may firstly have reference to the nature of our magic; and secondly, that each fact may throw as much light as possible upon the others.

We have no immediate and authentic source to which we may refer for the myths and mysteries of the ancient nations, and yet the study must be carried farther back than it is at present,—to the Fathers of the Church, and the Gnostics, or even to Plato. Among the Egyptians and Orientals, we find but fragments, though in such numbers that we are able to decide that it is among the nations of the East that we must search for earlier traces, and even for their origin. We shall subsequently endeavour to prove more fully this proposition. According to the latest investigations, the very earliest records are to be met with in the Zendavesta, the

laws of Manu, and the Jewish traditions of the Cabbalah. As I shall have to refer at a later time to the above-mentioned oriental records, we will now take a somewhat nearer view of the Cabbalah, and examine some of its principal teachings, which are not alone of great importance to theology, but to philosophy in general, and magic in particular.

We will let the opinion that the earliest philosophers, as Pythagoras and Plato, drew upon the Cabbalah, although possibly indirectly, rest upon its own merits; and the latest inquiries have shown, at all events, that the traditions of Judaism belong to the earliest sources of the mysteries. Schelling says, in his work on the Divinities of Samothrace, "how, if in the Grecian mythology, the ruins of a superior intelligence and even a perfect system were to be found, which would reach far beyond the horizon which the most ancient written records present to us!" And at the same time he suggested that possibly some portions of this system might be discovered in the Jewish philosophy, or the so-called Cabbalah.

Franz von Baader even says—"not only our salvation, but our science itself, came to us from the Jews." At all events the Fathers of the Church and the Gnostics had their allegorical interpretation of the Cabbalah; for Origen says, and Hilarius repeats, that "although Moses committed the contents of the Covenant to writing, yet he also communicated some weighty secrets from the hidden depths of the law to the seventy Elders, ordaining them to be their repositories and perpetual teachers." Jerome turned to the Jews of Tiberias and Lydda, more especially to a certain Barabas, not alone for aid in the Hebrew tongue, but to learn their mystical manner of interpretation. The writings of Dionysius Areopagita have palpably been grounded on the Jewish Cabbalah.

In the Christian middle ages, the greater part were probably but continuations of that which had already been borrowed from the Cabbalah; although Johannes Scotus Erigena, Albertus Magnus, Raymond Lully, and others, appear to have prosecuted individual inquiries. Later, however, when the study of the old classics was held in great esteem, Johann Reuchlin devoted himself with great ardour

to the investigation of the Cabbalah, and has embodied the result in his works entitled "De verbo mirifico," and "De arte cabbalistica." Buxtorf, Schickard, Hottinger, Athanasius, Kircher, and many others, followed in his footsteps; and with Knorr von Rosenroth, whose work, "Cabbala Denudata," is of great merit, endeavoured to unravel the mysteries of the Cabbalah. The philosophies of Agrippa von Nettesheim, of Paracelsus, of Van Helmont and Jacob Böhme, all bear striking resemblance to the Jewish teachings; and of all those, Jacob Böhme, the shoemaker of Görlitz, possessed the deepest and most comprehensive knowledge of the Christian mystics and theosophers; and probably was made acquainted with the Cabbalah by his friend Balthazar Walther, who was thoroughly versed in oriental knowledge. To the above may be also added Porläge, Martinez, Paschalis, St. Martin, and Henry More, who were all acute and skilful searchers into the mysteries of the Jewish esoteric doctrines.

No one, however, has rendered greater service than Professor Molitor, in his "Philosophy of History," and "Traditions." Although Molitor's researches were principally directed towards the wonderful revelations of religion and philosophy, yet the Cabbalah does not the less contain many facts which bear great reference to natural philosophy, and possess deep interest for us. In it we find the principal outlines of the later magic, and more especially witchcraft, which is perfectly represented; on which account we may be excused for entering somewhat more at large into the subject.

"The age of inconsequence and shallowness in theology as well as in sciences, is past," says Molitor, "and since that revolutionary rationalism has left nothing behind but its own emptiness, after having destroyed everything positive, it seems now to be the time to direct our attention anew to that mysterious revelation which is the living spring whence our salvation has proceeded. Such an investigation, carried out with an elevated spirit, into the mysteries of ancient Israel, which contain all secrets of modern Israel, would be particularly calculated to rouse the elements of Christianity, to found the fabric of theology upon its deepest theosophical principles, and to give a firm basis to all ideal

sciences. It would aid in opening a new path to the true history of mankind, and would serve as the first step to a more complete understanding of the obscure labyrinth of the myths, mysteries, and constitutions of primitive nations."

The Cabbalah appears to consist of patriarchal traditions, and to embrace more particularly the following subjects:—the sacred idea of God and of divine natures; the primitive spiritual creation and the first spiritual fall; the origin of darkness, chaos, and renewed creation of the world in the six days of creation; the creation of material man, his fall, and the will of God for his salvation, and the restoration of the primitive harmony, and the ultimate bringing back of all creation to God.

Molitor continues to say that the writings of the ancients had not the intention of explaining the whole depth of a subject, but rather of giving its most important essence; that on this account they were short and simple, but of weighty importance, and unintelligible to every one who wished to study them without a teacher, and that even the whole spirit of knowledge was only imparted to the scholars verbally in that degree which their capacities enabled them to receive, and that especially in the highest and holiest interest of humanity—in religion—the written laws were accompanied by unwritten explanations. He also gives the criterion by which to distinguish the true from the false traditions, and then says—"That in this tradition was contained the system of the schools of the prophets, which the prophet Samuel did not found, but only restored, whose end was no other than to lead the scholars to wisdom and the highest knowledge, and, when they had been found worthy, to induct them into the deeper mysteries. Classed with these mysteries was magic, which was of a double nature,—divine magic, or the true inspiration of the good and evil magic, or the black art, which endeavours to raise the obscure earthy to an unfettered existence. Each of these is again divisible into two kinds, the active and seeing; in the first, man endeavours to place himself *en rapport* with the world—to learn hidden things; in the latter, he endeavours to gain power over spirits; in the former, to perform good and beneficial acts; in the latter to do all kinds of diabolical and unnatural deeds."—p. 285.

The Kischuph, or higher magical influence, is divided into two principal classes,—an elementary and a spiritual; the latter proceeds from below upwards, from without inwards, from the material to the spiritual; the former comes from above to within, from the spiritual to the physical. With the former evil spirits are the agencies, and they lend their aid as they do in every bad deed; the Kischuph consists also in exorcism, by which things are hindered in their principles, and actions are turned aside, or bound and given into the power of Satan. According to the teachings of the Cabbalah, laying a curse upon men; creating hatred and enmity; causing pain and illness, or death, in men or animals; producing storms and hail, are all of this nature. Many sorcerers are said to change themselves into the semblance of animals, and to journey great distances in a short time. Magic also made use of outward means, particularly of salves, and oils, and metals, each one of which had a particular property, and the strangest things could be done by mixing them. It says further, "there are women who make a contract with the Schedim, and meet them at certain times, dance with them, and visit these spirits who appear to them in the shape of goats. In many countries such women are killed (a foreshadowing of the witch trials of modern times), for although their crime is no outward one, yet the penalty of death is awarded to them in Exodus xxii. 17; for such have given themselves wholly to Satan." —p. 287.

The material Kischuph consists of disturbing influences upon the elements of nature by means of the excitement of false "*rapports*" in various substances. By such sacrilegious encroachments of the natural elements, life is not only made miserable, but the laws of nature are distorted and wronged. The first class is called sorcery, in the narrow acceptation, and is alone practised by masters of the black art. The second class, on the contrary, under the name of the evil sympathy, is found to be very widely spread among all oriental nations. "But all kinds of sorcery proceed from the serpent, on which account they are called arts of the serpent."

The magic sight is also of two classes,—when man either places himself in immediate connection with an evil spirit, or by means of such a spirit communicates with the dead,

"for spirits have knowledge which is unknown to man." Often, however, they pretend to know future things, for the purpose of deceiving men with lies, or intentionally distort truth. The exorcists must prepare themselves before they commence their labours, and the best time for all sorcery is from half-past ten to midnight, when the world of darkness has the greatest strength; yet powerful sorcerers have the power over spirits after two o'clock in the afternoon. The conjuring of spirits can either take place inwardly, or the spirit may be made to appear visibly (as in magnetic somnambulism). In the inward method of exorcism, the magician produces unconsciousness by outward means, and the spirit enters into and speaks from him (possession). This kind is called Idoni (the forbidden sorcery and witchcraft, 3 Moses, 19, 21.) "In the second class or the regular citation of bad spirits, the magicians spread a table with food and drink, burn incense, and the spirits then assemble and answer questions. Sorcerers often use staves, with which they strike upon the earth to rouse the spirits, and often also creep about upon the ground. Generally they rise with dishevelled hair, their limbs are convulsed, make strange movements, or cut themselves to attract spirits."—p. 289. (In every respect a perfect description of Virgil's Sibylls and the convulsive movements of magnetic sleepers.) The incense must never be omitted (as in the case of the Egyptian and Greek oracles), for it has great power of attracting those dark forms, and partly it helps to prepare the atmosphere, so that the spirits may become visible, as every spirit must attract matter. "Not less do magicians use blood, particularly that of human beings, as it is the seat of life, and a delight and nourishment for the Schedim; and when the sorcerer gives himself up to Satan, he signs with his blood."

In the black art man does not remain a passive instrument of evil spirits, but is an active and working agent; we find that "many practise sorcery and succeed, while others do the same and fail,—so that to do such things one must be naturally inclined." (As every one has not the same magnetic powers, and not all magnetic subjects present the same phenomena.)

According to the Cabbalah, man is enabled by his nature to look into the realms of the supernatural and the invisible,

as well as to act magically above and below (according to Jacob Böhmen, into the realms of light and darkness). "As the Almighty fills the whole universe, beholds and yet is unseen, so does the soul—N'schamach—fill the whole body, and itself sees without being visible." The soul looks also where the bodily eye is unable to see. Occasionally a sudden terror falls upon man without his being able to divine the cause (presentiments), from the fact that the soul foresees a misfortune. The soul also possesses the power of acting upon the materials of this world, to destroy one form and to create another. Man is even able to injure other things, or to destroy men by his imagination. (The New Platonists, Paracelsus and others, make the same remarks.)

There have always been men, says the Cabbalah, who have been furnished with greater or lesser powers for good or evil; for as a preeminence in good or evil requires a peculiar strength of mind, we find that such men are the heroes and priests in the kingdom of Tumah (that is, of the pure or impure.) When, therefore, man directs his strivings towards the divine, he is, in the degree to which he does not act egotistically, but looks unswervingly towards the heavenly, filled by divine grace with supernatural power. And if such a man has the natural disposition, he may by the power of his soul communicate with the divine and angelic world, (religious mystics, Swedenborg) and then, according to his greater or less capacity and the divine intentions, receive impressions and revelations, and at the same time, according to the strength of these circumstances, be filled with a higher spiritual energy. "For it is the highest and last end of our existence, that man should again be placed in connection with his original source, and raised from the material earthy to the highest step of spiritual existence. This higher step of spiritual existence is called especially the *pure divine mania*. An insufficient disposition for higher impressions may, however, be remedied by the divine pleasure; for we often see that God calls those to him who were straying from him, and endows them with extraordinary powers."

A difference must be drawn between that gift of the seer which perceives things concealed from the senses by the material obstacles of space or time, and that higher species

of divination which recognises events to be brought about in the future through man's free will. It is true that, by means of the inner sense, man, when he is freed from the outer senses, becomes easily influenced by spiritual powers, and thereby is enabled to look into hidden things, and foretel their intrinsic qualities,—their consequent results. Therefore, the Cabbalah teaches, that not alone does every human action produce its consequences, but that each event since the beginning of the world inscribes itself in a higher sphere, and that thus future events may be foretold through the reading of the past.

But there are limits to this species of vision; since the inner man is alone affected by that to which he is kindred. The freer, purer, is the inner man, the wider is his immediate sphere of vision and sphere of action. When his own power no longer avails him he requires the assistance of foreign spiritual influence, in order that his inward vision may be extended. Thus it becomes clear why, either under natural or induced circumstances, foreign spiritual agency is generally present.

But the decrees of God can never be fathomed by man, unless God deigns to vouchsafe a revelation. Otherwise the power of prophecy would be no operation of the divine power, but simply the natural consequence of the exaltation of mind which momentarily has penetrated into the sphere of eternity, and there recognised the far distant future—and such is the belief of the Indian seers. This view of prophecy would be entirely opposed to all religious fath.

The divine power reveals itself both in an inner subjective, and in an external objective manner by means of the first.

Although this power of vision and divination is a universal one in human nature, it is found, however, in very various degrees of intensity. In order to produce magical results, according to the Cabbalah, a very firm will is requisite—as Paracelsus teaches—so as to attract the very highest spiritual influence, and to react upon it. The will of the operator must also be completely in harmony with his object, and alone be directed towards it. A very powerful and vivid imagination is also requisite. The same qualities are required in the seer. The seer's spirit, body, and soul, must

be in the most harmonious accord with the objects of his vision. The soul must not, therefore, busy itself too much with external matters. The imagination must be strong, lively, and clear, in order that the impression of the spiritual world may remain clear and sharp, and be not destroyed by foreign images. It is on this account that enchanters love solitude, and seek in every way to withdraw themselves from the outward, and to cultivate their imagination.

Especially does the Cabbalah teach that "the man must be fitted for such things:" Balaam was so, but with a false power, for he had a defect in his sight, which, according to Sohar, is to say that he had an imperfection in his spirit, of which the external imperfection was but the objective expression." In this sense the Cabbalah maintains that every follower of the Black Art must have something imperfect or diseased about him.

Very remarkable are the teachings of the Cabbalah regarding the weak points at times offered to Satan through the actions of man, regarding citation of the dead, and uncleanness, especially in the case of the woman. With regard to the latter, man is the positive and operative principle, and therefore compared with the sun and light. Woman stands opposed to him as a restraining power, without whom he would be lost in an immeasurable and boundless speculation, forgetful of his highest relationship. Woman is man reversed, his mirrored image: whilst he is a self-acting principle, productively striving outwards, and ever seeking the universal, the infinite, the woman is the negative principle, acting from without inwards, from the circumference to the centre, receptive, ready from man's expansive energy to reduce concrete forms. Thus by the Jews is woman called the house of the man, and the Talmud designates woman as the wall which is created around man.

Man and woman are an inseparable whole,—one forming the ideal, the other the real. In man the ideal has sway—in woman feeling: thus she adheres more to the concrete and external, and has an innate living sense. She is possessed of an inward presentiment of the world: thus she is endowed with unerring tact, and arrives at maturity sooner than man, who desires to attain all knowledge through his own exertions.

The aspiration of woman is towards the pure and the noble; and she attracts to herself man, who is ever seeking after that peculiar nature with which she as woman is endowed. And this she does, not in order to retain him in a lower sphere, but to ascend with him into a higher. And if on one hand woman is an encircling wall to man, on the other she is his guide, wandering by his side through the labyrinths of life, and by her gentleness, patience, and love, softening and restraining his fiery impatience of character. In this sense woman is called "the crown of man."

High as is the destiny of woman, yet she has a closer affinity to the night-side of nature than man, and is especially exposed to the temptations of Satan. Deceit, curiosity, indiscretion, the desire to enslave man by her charms, and to see the creations of her imagination realized, are the shadow-side, and incline her to the study and practice of forbidden knowledge.

Night, sleep and dreams, affect woman also more than man, and therefore the power of the seer is of commoner occurrence with her than with man.

According to the Cabbalah, besides angels there are intermediate spirits—the spirits of the elements—the *Schedim* of the Jews, and divided into four classes, the chief of whom is Asmodi. The first class contains the spirits of the fire; the second, of fire and air; the third, of fire, air, and water; the fourth have a mineral ingredient. This is completely the doctrine of Paracelsus. The spirits of the two last classes are possessed mostly of evil natures, and are fond of causing injury to man. The other two are possessed of greater wisdom, and knowing many of the secrets of nature willingly disclose them to man. The lower class of element-spirits, coming into frequent contact with man, are at times dangerous and spiteful, and thus man sacrifices to them in order to gain their favour.

According to the Cabbalah, everything that exists, whether great or small, stands in a magical union with the rest of nature. Everywhere is the external the operation of the internal, and the external reacts upon the internal.

Magic, as well as seeing, is directed towards the earthly as well as towards the supernatural. External magical vision consists in reading the future through the aspects

and changes of objects, and which is subdivided into earthly and heavenly objects. The one is called *Monen*—computation of time, and comprehends astrology; the other is called *Nichusch*—prophetic indication.

Secondly, soothsaying teaches that nothing occurs accidentally, but that events and all nature stand in secret connection with each other. Thus the career of clouds, as well as the flight of birds, and the cries and movements of animals, become objects of soothsaying, and it asserts that the animal sees more than the external eye of ordinary man. Birds especially standing in connection with the spirits of the air are prophetic—birds of prey being peculiarly adapted to *Nichusch*. All events occurring to man, and which produce agreeable or disagreeable impressions, belong to the same class. Man can convert himself into *Nichusch*, by saying, if so and so happen to me it will be either a good or bad omen.

The inward visionary natural magic consists in man being brought into connection with the spiritual world through artificial means: and here also are various degrees. The lowest degree of this magic is the withdrawing the soul from the outer world through external means and manipulation: the means are various. According to Maimonides and others, to this species of magic belong digging in sand, the casting of lots, reading cards, gazing in mirrors, in polished blades and arrows, or in anything that is bright. This diving by lots is only brought about through the correspondence of the external art with the inner arrangement of things.

A second higher degree is necromancy, questioning of the dead, for which the preparation of fasting is necessary. It is also customary to sleep upon the graves, or to burn incense upon them, repeating certain formulæ the while.

The third and highest is when man, after necessary preparation and the withdrawal of himself from external objects, unites himself with the spirits of nature to receive revelations from them.

Active magic is divided into a lower natural and a higher spiritual magic. The first consists in exciting magical *rapport* by physical means. To this belongs first sympathetic healing.

The spiritual magic proceeds directly from the inner being, and may also be divided into two kinds. In the first, man operates principally through his innate power, but not without the assistance of the element-spirits. In the second the operation depends almost entirely upon the element-spirits. To this species belongs the binding by words, of animals especially, in order that they do no damage; also the conjuring for the sick.

To the second division belongs solicitation from the element-spirits for rain, cold, &c. To obtain the end required, the object for which the solicitation is offered, whether a newly-born child, freshly sown seed, or newly-grafted tree, must be placed *en rapport* with the spirits of nature; and this is to be done by certain ceremonies. To call forth magical influence, peculiarities in food, dress, and demeanour must be observed: armlets of metal bearing the names of angels must also be worn. Then, with the entire strength of his will, must the magician, offering his sacrifices, especially incense, call upon the name of the spirits. The mixture of various metals increases the influence.

This so-called soothsaying widely differs from black magic, although it cannot be denied that natural magic borders upon the world of night, since, through worship of nature, it more and more removes man from worship of the Divinity.

The worship of nature among the heathens, so long as it does not become dark and Satanic, being simply a materialized worship of the Supreme, does not prevent revelations reaching them from a higher world. The Cabbalah teaches that the heathen receive revelations and true dreams. It even maintains that, in general, the heathen are as capable of receiving the Holy Spirit as the Israelites. All depends upon the hearts and actions of men. According to the teaching of the Cabbalah, the heathen were not absolutely cast off by God, but rather conducted by Him unto these frontiers of nature. As we read in the words of Moses, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deuteronomy, xxxii. 8. "And lest thou lift up thine eyes unto heaven, and when thou seest the sun,

and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them and serve them, which the Lord thy God hath divided unto all nations under the whole heaven,"

Molitor adds, "that severe as is the Jewish law against the heathen, its severity is directed, not against the heathen who worship God under the form of the powers of nature, but against such as even without better knowledge have devoted themselves to diabolical services, and to the black art connected with it."

And severer still was the law against the Israelites who, as the chosen people, redeemed from the bondage of external nature, should fall back again into their blindness. It was even forbidden to the Israelites to plant trees around their Temple, because, according to Maimonides, trees attract the astral influences, and thus might lead to false exaltation.

The Cabbalah also teaches much regarding physical uncleanness—*Tumah*—which it maintains to be a consequence of the Fall. Tumah is divided into two principal classes. There is coarse uncleanness, which is an abomination before God, and a yet subtler one which causes a dimness in the soul. The nearer that man approaches sacred things, the more lively becomes his sensibility to this dimness, as may be seen in the instance of the priests. With external things it is also the same. The more closely man assimilates himself to them, the more susceptible he becomes for the *Tumah*. Those organic things which come most into contact with his physical frame, are more liable to become unclean than objects which are more remote and have less affinity with him. The human corpse, according to this law, is far more unclean than the dead bodies of beasts. Man being the most highly organized creature, in his decay the most revolting decay takes place. The later Talmudists, therefore, declare that a far higher degree of uncleanness exists in the corpses of holy men than in the corpses of unholy.

Still more important conclusions may be drawn from the spiritual Tumah. Sin, says the Cabbalah, causes, not alone imperfection in the image of man formed after the divine image, but extends itself throughout nature, and even ascends into the region of angels, and to the divine presence.

Thus is the Sch'chinach violated (Plato's Divine Ideal-world—J. Böhme's Sophia) and transformed into gloom and severity. The Divinity turns aside His countenance from such of His children as are unadorned with good works: the divine influence reaches them but rarely, and they must be punished by severe suffering. This causes sorrow and suffering, even to the Divinity, as was already prophesied of the Messias, who, in order gradually to re-animate the fallen, let his light shine in the darkness, and raised up men even against their wills, and prepared them for inward freedom, but in no sudden or violent manner.

Through sin, man not alone has caused suffering to the Divinity, but throughout the universe,—especially in this our world, Asiah—where nature is become full of dissonances, and all creation sighs beneath the curse of Adam's sin.

Man returning in penitence, God, together with the guardian angels, is ever ready to aid him in the contest with sin, and in the same degree that man desires goodness does he attract God's influence, and the darkness is changed into light, and severity into mercy.

Idolatry, murder, and immorality, are the three chief divisions of moral uncleanness. Those unnatural unions which are spoken of in the Old Testament are to be regarded as belonging to this species of uncleanness. Seething the kid in its mother's milk; the yoking together the ox and the ass; the planting near to each other of trees of adverse natures. The Cabbalah observes, with reference to forbidden marriages between near of kin, that in such unions an unnatural evolution takes place, the branches being as it were bent back towards the root instead of spreading widely from the tree.

Speaking of the contagious power of evil, the Cabbalah says, "as physical disease streams forth from men, so does the uncleanness of the soul ever magically stream forth, possessing a power of contamination, not alone for men, but for external things. From this proceeds the repulsion felt by the pure in the presence of the wicked; a repulsion the more keenly experienced, the higher is the purity. Each evil deed, each impure word, is thus possessed of a magical existence, which renders unclean all around it. In a land

where great crime is rife, all things, houses, furniture, beasts, plants, the very earth and air, are corrupted." Thus, when a city gives itself up to idolatry, must it be utterly destroyed with fire and sword, man and beast, and never more be rebuilt.

Equally strong with the laws against *Tumah*, are the laws against magic. According to the Bible, the Talmud and the Cabbalah magic is divided into three classes: the first as an abomination to be punished, like idolatry, with death; the second, with scourging; and, for the third, no punishment is ordained, but it is pronounced wrong, as leading from reliance upon God.

The first class includes all evil enchantments and magical cures, the citation of evil spirits, and the calling forth the dead through the aid of demons. The invoker of the dead is alone condemned to death; the questioner of the dead to scourging. According to Moses, it is simply forbidden to *practise* magic, not to be acquainted with the art, or to study it; since the members of the Sanhedrin (Molitor, p. 328) must have been acquainted with magic before being able to pass judgment upon it.

The second class includes that magic which is produced through the agency of the lower and evil spirits of nature, by which means man is often led astray, and sunk into eternal darkness.

The third class, although not so strictly forbidden, is nevertheless pronounced unfit for the pious Israelites; and this is astrology. According to the Talmud and Cabbalah the stars have as great an influence upon man as upon the whole of nature: for the constellations presiding at the birth of a child determine its physical and mental qualities.

Intercourse with the so-called spirits of nature belongs also to this class. And these spirits were all designated Schedim,—a name also borne by evil demons; but these spirits must not be confounded with Satanic beings.

These extracts from Molitor's writings are sufficient to give the contents of the Cabbalah with regard to magic, which it treats of in all its ramifications, containing that which became Christian mysticism, and the magic of the Middle Ages. Also it contains much regarding what we now designate animal magnetism.

In conclusion, I give, from Molitor's Appendix, a story regarding a Jewess who was possessed by an evil spirit.

"In the time of Loriah there was a widow, into whom a *Ruach* (spirit) had entered, and to whom he had occasioned much distress. People went to her and received answers from her to the questions which they asked. The relatives of the woman went to Loriah, and besought him to drive forth the spirit from the woman. Loriah despatched his scholar, R. Chaim Vital, giving him certain holy names by which to cast forth the spirit, and instructing him what he should do. Also he commanded him to speak *Nidui* and *Cherem*, the lesser and greater ban, and to drive forth the *Ruach* with violence. When R. Chaim came to the woman, she turned away her face. R. Chaim asked "wherefore dost thou turn away?" The *Ruach* gave answer: "I cannot look thee in the face!" Then commanded R. Chaim that he should turn round. Vital demanded "who he was?" And the spirit related his evil life, declaring that he had been a Jew, had wandered five-and-twenty years through the earth, and was pursued by three angels of destruction. Vital demanded "who had given him permission to enter into the woman?" The *Ruach* answered, "I was in the house when the woman arose, and was about to kindle the fire. The tinder would not catch, and she became angry, and in rage flung the flint and steel out of her hands, crying 'Go to Satan!' This word *Satan* gave me permission to enter into her." Although the woman had sinned in unbelief, and did not believe in the Flight into Egypt, still the *Ruach* had no power over her until, in her anger, she pronounced the name of Satan." Vol. iii. p. 616.

OF VISIONS.

Visions have always been considered as an essential part of magic, without the visionary being of necessity a magician, or the magician a visionary. These visions are commonly the seeing of spirits, and are perceived in an especial manner by the inward sense independent of the outward organs: frequently in the absence of visible objects scenes will be presented which are true, and correspond with the reality, or false, and correspond with no outward object whatever. Extraordinary is it that people are disposed to explain all visions by supposing them mere phantoms of the air, imagination, or lying tales. Is not man, after all, a being which does not alone exist in the outer world? is he not much more a spirit which thinks and perceives without reference to the objective world around him, which can ascend into a higher world, invisible to the outward eye, and possessed of other powers than those required for his more outward life? Is not man descended from a higher, invisible line of ancestry? "Os homini sublime dedit, cœlumque tueri," —that is to say, the human being by his erect position on the earth can reach into a higher sphere where the outward senses avail nothing, but which, even in this his upright position, he can only enter to a certain extent, but which he could not enter at all if like the beasts of the field he went on all fours,—"prona cum spectant cætera animantia terram."—(Ovid.)

We certainly are now verging on that undefined region which, even at the present day, we are unable to explain, as little as the ghost-seer himself, who often supposes himself to be hovering in a higher world when he is in fact creeping on the earth, or mistakes earthly things for spiritual. Many highly esteemed and learned men yet maintain that magic has probably never advanced farther than to the illuminated apparition of that which the imagination has long sought and bordered upon in darkness. Is it that that particular spirit which, during all its searching, the fancy has seen dimly visible in its horizon, really appears illuminated; or, as is most probable, does this vision belong to a state of sleep? if so, the magic ends here." Here, dear

friend, it but commences! for the vision is not always merely the effect of a purely physical process of the fancy and the senses, but often governed by hyperphysical influences, and certainly in many cases by such as lie totally beyond the reach of the fancy or the senses. "In so far," says another writer, "is man a seer, that he not only discerns the outward and visible, in which life may die and become extinct, but the inner commencement of the real being, the imperishable fountain of life. He is so far a seer that he does not only perceive the divided and unconnected parts, but the invisible threads of an eternal harmony, in which all apparently dissonant portions explain each other and become a pleasing and harmonious whole. The power of perceiving in the visible world the invisible traces of that which is to be, and of participating in the great unity of creation, exists, although usually dormant, in every man. That power which gives him reason and understanding is the soul."

Visions arise from more than a mere introversion, or from groundless appearances, as is generally believed. They arise from a direct inward seeing, and, in a more extended view, an activity of the fancy independent of the outer senses. The difference between a seer and a poet, who often mutually exchange characters, is this—that the poet not only sees and understands that which is before him, but that, carried away, he enters fully into that which is before him, and creates harmonious forms: this occurs at will from the recollections of his mind. No true poet is wanting in this power of the seer, which is created in him as a gift from heaven, and cannot be gained by artificial means. Quintilian expresses this perfectly in the following words,—"Concipiendis visionibus quas Phantasias vocant;" and Goethe says, in his "Morphologie," vol. ii. p. 114,—"One can clearly see what is meant by the saying that poets and true artists must be born such. The inner creative power must put forward those shadows which lie in the memory of imagination, freely and without design or forethought; they must unfold, grow, expand, contract, so that from being mere undefined shapes they become truthful and well defined pictures. The higher the genius, the more mature is the idea in the first instance. In drawings by Raphael and Michael Angelo the idea is at once clearly and firmly shown;

and in many later although excellent painters a species of trial is to be perceived, as if they at first wished to create an element by light and uncertain touches, from which, afterwards, heads, figures, and draperies were to be formed, as a chicken gradually grows from an egg."

In the infancy of the world no difficulty was felt in explaining these most remarkable of all phenomena of human existence: the oriental nations ascribed them to celestial spirits, and the Jews to angels and devils, who lived in social intercourse with men, divided according to a certain gradation of the soul, and provided with various good and evil powers: the Egyptians entertained a similar belief, and the Greeks and Romans supposed them to be demons, or even in occasional instances their gods. According to Democritus, visions and dreams are passing shapes—ideal forms which proceed from other beings; so that even in sleep the soul has an equal activity as in the waking state, but with this difference that in the latter only the usual and every-day shapes appear,—whilst in the former those alone are visible which a soul is capable of observing, and for which it is in a state of expectation. Heraclitus entertained a very similar theory; according to him the activity of the senses arises from a participation in the surrounding (περιέχον) celestial ether. The difference between sleeping and waking, he says, is that in the latter the divine portion is drawn in, not only by the act of respiration, but also by the organs of sight and smell, while on the contrary in sleep the communication with the celestial ether is confined to respiration alone: but that this is only a dim light which illuminates man by night and causes him to see thing in dreams. In death alone is this light entirely quenched. (It seems here as if he referred to the oxygen as a principle of light, which by respiration enters the blood and thereby the brain.)

Plato is the first who gives a physiological explanation of the activity of the organs of the senses in visions and dreams. "The eye is the organ of a fire which does not burn but gives a mild light. The rays proceeding from the eye meet those of the outward light. With the departure of the outward light the inner also becomes less active; all inward movements become calmer and less disturbed, and should any more prominent influences have remained they become in

various points where they congregate, so many pictures of the fancy." Aristotle declares more plainly, in his Dissertation on Dreams, that all visions of the sleep are produced by the senses and the imagination. It would not have been difficult, starting from the ground which these acute observers occupied, to have arrived at the true origin of these appearances, if the ideal pictures had been regarded as outward influences through which the soul calls forth the fancies contained in its comprehensive power, which lose themselves in the ocean of the feelings or in the celestial light of the imagination.

The followers of the New Platonic theory strayed again to the idea of foreign influences, through a fusion of the Platonic philosophy and the Cabbalah, as we shall see; and thus it continued during the middle ages, and, even at the present time, religions and the sciences have not wholly freed themselves from this influence,—so that it is seldom that we are able to regard visions from a perfectly unfettered point of view.

Visions may be classed as extatic and inspired. Fugitive illusions, and dream-like appearances, belong to the lower kind of visions, and fade from the memory intangibly as they come. Few are entirely free from these, the most frequent and common, as little in the waking as in the sleeping state; and there are men who not only are dreamily sunk within themselves when awake, but, like the somnambulist, have visions even in the turmoil of every-day life. In others, this takes place when, in the twilight, their minds become disturbed, and when the shadows of the forest, the sighing of the air, and the rustling of the leaves, become embodied forms. Rocks and trees mock at them with their giant faces.

Ghost-seeing must be classed with these visions, in which, however, every one sees through his differently constituted eye; for this, as well as for the deeper insight into the invisible world, a peculiar temperament is necessary, though a weak fragile constitution is by no means necessary; for it often occurs among strong and robust men, just as loadstones are not equally powerful, although each, according to its nature, has a strength of attraction; they have these properties in a greater or a less degree, according to the admix-

ture with sand and pebbles, and their frequent use. Visions also play their part in the waking existence, when the outer impressions of the senses are still felt, when visions are outwardly impressed, or arise from the inner senses: these are hallucinations.

Extasy is a higher class, to which particularly contemplative and religious minds are liable when they are placed in circumstances favourable to it. In this form the activity of the mind is augmented, especially the fancy and imagination, to such a height that one is often tempted to believe in a change of individuality, or the possession and influence of other powers. This form is that which plays the most prominent part in the whole history of magic among the ancients, and also that which, in magnetic phenonema, excites the greatest interest at the present day. The various ways in which it is manifested will be explained in the sequel. The principal feature, in most instances, is a certain poetic flight of the imagination, and a species of religious enthusiasm. These visions either proceed from an intense fancy, or from overflowing religious sources. It does not, however, follow from this that, in extasy, the augmented powers of the mind are constant, or that a uniform and perfect state is produced. The visions vary as much as the convulsions with which they are usually associated. Neither are the religious manifestations certain. At one time the subject may sing hymns, at another he may curse, and exhibit the most frightful contortions of visage. It is only in the inner form and constitution of the imagination that he may be compared to the poet.

The ideas of glorious creations float before the poet and the true artist in the utmost luxuriance. Who could paint Madonnas like Raphael, if they did not hover before him in a species of extasy? The painter, Angelico da Fiesole, often fell into such extatic states during his artistic labours, and, in them, saw ideal pictures; and, according to Görres (Mystic 1, 155), Michael Angelo is reported to have said that "no man could have painted such pictures who had not seen the original."

Religious visions take place at longer intervals, and are often confirmed, or even produced, by an ascetic life, by national disposition or education. To these belong the

estaticas of every age and every description among the Brahmins, the Israelites, the Pagans, and the Christians, whose revelations overwhelm the masses either as startling prophecies and divinations of every kind, or as warnings, exhortations, threats, and promises conveyed in poetic allegories. A certain difference is, however, produced by their national and historic positions as well as by the various forms of religion. Görres in his "Mystic" furnishes many and impressive examples, particularly of Christian estaticas. Such, for instance, are the visions and extasies of St. Catharine, St. Hildegard, St. Theresa, and others. One instance is given by Kieser, extracted from Orlandini, of St. Xaverius, a Jesuit. In the 17th century, Xaverius had urgently recommended a crusade against the pirates of Malacca. During the preparations, and even at the very time of the battle itself, Xaverius fell into an extatic state in which, at a distance of two hundred Portugese miles, he was, as it were, a witness of the combat. He foretold that the victory would be on the side of the Christians; saw that one vessel which sank, before the departure of the fleet, was replaced by another; described every minute particular of the battle, stated the exact hour, imagined himself in the midst of the struggle, and announced the arrival of the messenger on a certain day. Every particular of which was fulfilled in the most perfect manner.

This is a specimen of clairvoyance in a Catholic priest. Another instance of hidden circumstances being seen, is given by Schubert (Berichte eines Visionärs, &c., 1837, p. 30), which took place in a simple, but very religiously inclined, gardener's daughter.

He says, "I know the history of a gardener's daughter who had the power of seeing visions; she was betrothed, but many obstacles stood in the way of the union. The continued anxieties, the long interval of uncertainty, made her very excited and delicate. When she was occupied with her work in the garden, it seemed to her as if she saw a pillar of smoke, in which stood a human form. This figure also appeared to her at night, when she was at rest and felt no dizziness in the head. It may, perhaps, be said that this dizziness, which arose from the blood, produced these phantoms. But the figure was not solitary, others came who

spoke to the girl, and led her to a meadow, and to the hidden and even long past world, as no human being could have done. It may again be said, leeches would have been a remedy, and would have banished all such phantoms. But the girl was made a confidant by her invisible associates of many long-forgotten events and family circumstances, which were substantiated by reference to deeds and papers, of which many lay in Vienna; documents of which no one then living, and certainly least of all the gardener's daughter of the suburb, could have known anything. Perhaps people may call this imposture, or chance. For my part, they may say what they will; the communications which the girl made were such as a man might be supposed to make to one who approaches him in his last moments, for the benefit of his distant family. The gardener's daughter saw such things as were seen by Concorde in the Castle of Belfont."

Lastly, one step higher than extasy is clairvoyance and true inspiration. In both of the last named states, man shows that by his erect position, which raises him partly into a region above the earth, he is enabled to see and comprehend more than the most acute senses of the mere animal; we perceive in him a velocity of the mind to which the tornado, or lightning, is not to be compared. But the true completeness, and the most perfect freedom of the human mind, is only shown in clairvoyance and real inspiration. The working and activity of religious inspiration, in particular, is the higher self-consciousness without the recurring changes and retrograding interruptions which are still seen in the lower stages. As the end is nobler than everything earthly, so does a weak body often exhibit, in such inspirations, a superhuman power, in which things of this earth are as mere playthings. The stammering tongue, by the holy enthusiasm, becomes a fiery organ of speech, and outward works of love and virtue follow the inner humility and self-sacrifice! Fisher divides the phenomena of the inner senses into somnambulism, visions, and the higher clairvoyance. Dreams form the lowest state, then the half state of consciousness in the somnambulist, who either talks or walks, or does various actions in his sleep as when awake. Clairvoyance is itself the highest stage of somnambulism.

These visions, which do not alone refer to the sight, but

which also appeal to the organs of hearing, smell, taste, and feeling, will be treated with under the various sections to which they belong. We have already spoken of the poetic power (Phantisticon) according to its causes. Ghost-seeing is particularly distinguished by a very sensitive organization, a sensitive heart, and a delicate constitution, as well as a mind which accommodates itself rapidly to all circumstances. Secondly, a diseased state of the circulation and the nervous system, and often also of the stomach; inflammations and irritations of the brain and the organs of the senses: these are the principal sources of visions. Among these may be recounted delirium and monomania, where the intellect is entirely subject to the imagination. Thirdly, religious education and an inclination for deep reflection, an ascetic life and fasting: these are all favourable to visions. In many saints of the early Christian ages, and of many nations, these circumstances are evidently to be regarded as assisting causes. Fourthly, outward irritations and artificial means have continually been used. Among the former may be named the narcotics, wine, opium among the Orientals, the Soma of the Brahmins, the vapours arising from the Delphian chasm, which, according to Davy's investigations, was oxydized nitrogen gas; fumigation with incense in temples, sandal-wood, aloe, mastic, saffron, sulphur, &c., and anointing the body with narcotic salves (witch-salve). Fifthly, we may also include the peculiar ceremonies, and inclination to fear and expectation, aroused by preparatory words, songs, and prayers.

According to these causes, visions may be placed in various classes. Those originating in an inner disposition of the mind towards veneration, belong to religion and the histories of the Saints already mentioned, and arise involuntarily without any outward application; but in magic visions, Demons are invoked by means of assisting substances. The sorcerer raises and lays spirits, while to the religious enthusiast they appear voluntarily; in the latter it is rather a pleasant communion with a divine being, with which the Brahmin associates as with a friend; in the former, a species of hellish compulsion.

> I feel that all my heart to thee is given;
> Thou shalt appear, even though it cost my life!

To the timid, every mist rolls into a terrific giant shadow. To-day Venus appears to the lover as the majestic daughter of Jupiter, full of radiant beauty—

"Quisquis amat ranam ranam putat esse Dianam;"

To-morrow the Son of Erebus stands before him with the servants of darkness, with pain and sorrow, with enmity and contention.

When the outward senses are lulled to sleep by ceremonies and incense to give space to the inward extasy, their activity gradually flows to the latter.

Petrus de Albano (Elementa magica) describes the spirits appearing after an incantation, as shadows of the twilight and half-sleep, and as ideal forms of the sight and hearing under the shapes of men and animals—"quibus rite peractis apparebunt infinito visiones et phantasmata, pulsantia organa et omnis generis instrumenta musica. Post hæc videbis infinitos sagittarios cum infinita multitudine bestiarum horribilium." Opium produces visions of paradise and its pleasures, and it as well as other narcotics also occasion a sensation of flying, and being raised through the air. Such narcotics were mixed with the salves after anointing with which the witches rode to the Blocksberg on broom-handles and goats. Nitrogen gas produces delusions of all kinds of animals, frogs and fiery shapes; as, in intoxication, phantom worms and insects are seen. The northern seers produce extasy by noisy music and drums; the African savages by dances which produce dizziness, and in that state the former foretell the arrival of foreign ships, and the fortunes of their friends and relatives, and the latter behold all the houris and angelic hosts of the Mohammedan paradise.

A certain difference of form arises according as the visions are produced by subjective impressions of the inner senses, or by outward objects. Such are the visions of common dreams, of sleep-walking, of fever, of nervous affections, unstable and intangible; more regular are those of magnetic clairvoyance and the higher inspiration.

All visions which present themselves to the vision-seer may be classed as subjective expressions of the inner senses; for when the visions have a common and objective cause, many persons, though not all, may behold the same ideal

pictures, which will mutually resemble each other: this does not occur by infection, just as many people may be attacked by the same disease at the same place and in the same atmosphere, without it being caused by infection, as in cholera and the yellow fever. It is, however, certain, that visions may be transferred to others; and this is one of the most remarkable psychological phenomena. It either takes place directly, as among contemplative enthusiasts (the Philadelphian Society of Pordage), and occasionally in magnetic clairvoyants; instances are even known of dreams being transmitted to others; or it takes place directly, as by the laying on of hands, or by the touch in second-sight. To this class belong the remarkable narratives of spiritual appearances when at first one person, then several, saw the same visions, which is even said to have been extended to animals. Whether it is possible or not to consider it as an objective reality, is difficult to say; but such cases are told of every age and of all nations. This remarkable outward appearance of visions of a higher or lower class, does not, however, take place by means of the outward organic senses acting inwardly; for the manifestation in every case acts directly upon the organs of the soul, by means of which the visions are transferred to the organs of the senses. Every mental perception of the ideal, of the divine, and of the higher language of the soul, is certainly always a direct inner spiritual picture; and the divine therefore manifests itself according to the nature of the organ on which it falls,—to the rich poetic imagination as the ruling power of his fancy, to the philosophical understanding as the scheme of a harmonious system,—it sinks deeply into the religious mind, and raises the strong, active, working productive will into a sacred power: it is thus that the divine is venerated by every one in a different manner.

Visions are very various in their nature, as for instance those of the half-waking, even the waking state; the visions which certain persons can call up at will, as in the case of Cardanus; the visions of Nicolai and Bazko, who considered them to be phantasmagorias; the power of self-seeing as well as a double or manifold personality; the second sight of the Scottish isles, and many others. Classed according to their

natures there are religious visions, appearances of saints and gods of old, and according to popular belief, apparitions of ghosts, spirits, and devils.

In the history of magic, visions are almost always of a religious nature. The Israelites, from the time of Abraham, lived in constant communication with the Almighty and the angels, and very often made use of symbolic pictures.

The Indian seers communicate with the sun and moon, who as their divinities raise them up to themselves or descend to them upon the earth. "The senses are collected in the Manas (the Universal Spirit), and the seer sees nothing with the eyes, hears nothing with the ears, feels nothing and tastes nothing; but within the city of Brahma the five Pranas are radiant and watchful, and the seer beholds that which he did and saw when awake,—he beholds the seen and the unseen, the known and the unknown, and because the Athma (spirit) is the cause of all actions, therefore he is even active during sleep, and resumes his primitive form of light, and is by nature radiant like Brahma. The inwardly collected spirit clothes itself with the coverings of the heavenly bodies and of the elements, and speaks from the seer as if the voices came from without; the voices which reveal themselves to him from the sun, moon, and stars, from plants and animals, and even from the unbending stone." Extatic states are no where so frequent as among the Hindoos.

Among the Greeks extatic visions were certainly more rare, from their youthfully powerful imagination, and yet among them these visions appeared under the objective forms of their gods. The demon of Socrates, who accompanied him through his whole life as a counselling voice, is well known; Ulysses was guided by Minerva, and Apollo appeared to the Pythia.

The followers of the New Platonic doctrine had, like the Hindoos, many extatic visions. The ultimate end of their philosophic strivings was to gain an immediate and direct view of the Divinity, who as a pure light was to reveal himself to the inner eye. Purification of the soul from everything earthly, and fasting, were to be the preparations for contemplating this overflowing light. Demons appeared to them, however, in many shapes as intermediate beings between the divinity and man.

In the Christian ages the Israelitish visions were revived—of spirits, of angels, and devils, and the saints, who themselves have in general been the subjects of remarkable visions, maintained almost an uninterrupted spiritual communication with the faithful after their decease. The Jesuit Joh. Carrera lived with a guardian angel almost as with a bosom friend:—"Cum angelo suo tutelari erat tanto et tam familiari conjunctus usu, ut, velut intimo cum amico suo consilia sermonesque conferret, sæpe ad eum de suis rebus dubiis arduisque referret; vicissimque ei angelus ad omnia notis hisce usitatisque vocibus responderet." The angel woke him for his matins, and admonished him when he overslept himself. (Orlandini Historia Societatis Jesu, Coloniæ Agripp. 1615 lib. ii. Nobl.)

Visions were most frequent in Convents, where solitude, ascetic practices, fasting, uncared-for diseases, as spasmodic convulsions, the unoccupied, often dreaming and overflowing imagination, gave numerous opportunities for the formation of these objective pictures. The history of the middle ages, even as far as the sixteenth century, is scarcely more than a history of magnetism and a universal system of so-called witchcraft and magic. Visions were so common that rules were given to distinguish those of divine origin from false delusions and the temptations of the devil. Theologists made this distinction, that the false visions resemble those apparitions which present themselves in convulsions, particularly in epilepsy and in mania, and raving insanity. More explicit directions are given by Cardinal Lambertini, afterwards Pope Benedict XIV., in the third volume of "De servorum Dei beatificatione."

SECOND DIVISION.

DREAMS.

DREAMS are often so vivid, that on awaking they outshine surrounding objects, and are long before they vanish. Cardanus (De subtilitate, c. 18) relates that between the ages of four and seven, when he awoke from sleep during the afternoon, all kinds of pictures appeared on the cover of his bed, in the shapes of trees, men, animals, towns, and armies. He was so delighted with them, that his mother often asked what he was looking at; but although very young (parvulus) he considered them to be delusions (non ignorabam hoc esse portentum quoddam), and denied that he saw anything, fearing that they might vanish. Spinoza relates of himself that one morning he awoke from an oppressive dream, when it was already broad daylight, and that the dream was still as vividly before his eyes as if it had been formed of material substances. He was particularly haunted by a dark, miserable-looking Brazilian. This phantom vanished when he fixed his eyes upon a book or any other object; but as soon as he turned his eyes away the Brazilian reappeared with the same distinctness, till at last the phantom vanished over his head (Opera posthuma, epistola 30). Jean Paul (Museum, p. 322) often saw, when awoke suddenly, shadowy forms beside him,—once during the night a great reflection as of dawn or a fire: returning from a pedestrian journey, he saw an infantine girl's face looking down from his window, but no child had been in the house. As, therefore, the identity of visions, dreams, and the magnetic somnambulism, arises from an inward property of the human mind, so is it

clear that in the infancy of nations as well as the childhood of man, these visions must arise partly from the want of a power to discriminate between the various pictures of the imagination, and partly from objects in the outer world: and it is also from an entire ignorance of humanity that such appearances and predictions are believed to be something perfectly new,—just as much so as when Plutarch could say of the oracles that the divine power would cease to actuate them.

If the psychological relationship of dreams and visions has been explained by the above—and little doubt remains of their similarity—the physiological explanation cannot be far off; for it is impossible that there can be any one who has not at least observed traces of visions, or at least dreams, in himself. "*Dreams, like visions, are phantoms of the inner senses.*" If all these various forms of visions, ecstasy, spectres, and clairvoyance, have not physiologically similar causes and manifestations, how is it possible that all these phenomena, and those of delirium and fever, the hallucinations of insanity, hypochondriasis, and catalepsy, bear so much mutual resemblance? As, psychologically, a powerful imaginative spiritual influence is at the foundation of all these, and as the mind, by night as well as by day, in sleep as in waking, continues its spiritual activity, and often more freely in sleep than when it is occupied with outward and material objects; so is it physically an instrument of the senses receiving impressions, whether received upon it by the so-called inner senses, by the imagination, or arising from an outward activity: the image of the senses forms itself in both cases according to the nature of the organ: objects, with their outlines and colour, from the eye; voices and sounds through the ear. The organs of the senses may also become active without outward influences or inner psychological impressions; through the sympathies or antagonisms of the juices and powers of the body to the organs of the senses, which in every case only excite the activity of those organic functions which are peculiar to themselves.

The inner senses become gradually active: for instance, the field of vision is impressed in a greater or a less degree, for a longer or a shorter space of time, and the im-

pressions are of a temporary or of a durable character. If the whole field is illuminated, the visions are as clear as in daylight, and might often be considered as reality. The imagination shines upon individuals and countries, and the dreaming soul finds itself in distant times and places. In short, it is in this that the common cause of all these various phenomena must be sought for. As it is extremely difficult for the unformed infant mind, either of individuals or of nations, to separate the subjective images of the senses from the objective reality, which requires a higher development of the human mind and a more extended knowledge, I shall endeavour to lay before the reader the various explanations, views, and theories, which have been founded on these subjects.

If, therefore, it is clear from the foregoing that a dream is a condition of the inner senses, and on the whole of the same nature as visions and magnetic sleep-walking, a faithful and comprehensive history of dreams ought, therefore, to throw considerable light on all these and similar conditions. The natural philosopher has, therefore, to distinguish and investigate whether dreams proceed immediately from the mind (*νοητικὸν, φανταστικὸν* of Aristotle), or from the body and the organs of the senses (*αισθητικὸν*). For this purpose it is necessary to observe all phenomena connected with dreams. To these belong—the language of dreams, with its meaning; the imagery, allegories, and symbols of dreams; the occasional poetic inclination; irony; insight into future things, and prophetic divination; the production at will of dreams in distant persons, and mutual exchange of dreams. These conditions may all be equally observed in magical visions and in somnambulic phenomena, which must, therefore, naturally be subject to the same laws. As in ancient times these various forms of dreams were considered equally prophetic with the predictions of soothsayers, and were even called Dream-prophecies (in Denmark they they are still called First-sight), it will be necessary to review these various phases of the dream with an historic eye; and lastly, to consider various views of the ancients regarding it, as well as soothsaying in general.

The language of dreams is particularly remarkable; for the images of dreamers are not always known and easily understood appearances; they are often startling symbols

whose meaning it is difficult to express in common words, and which the dreamer himself is seldom able to unriddle; on which account it was customary in ancient times, and particularly in the Temples, to have interpreters of dreams. From this arose the science of expounding dreams (oneirocritica, oneiroscopia). It is, however, the language of poets and prophets; that is, the object and the image are one; and it seems that the primitive language and the language of God to man was symbolic. The language of dreams is the same in the most dissimilar men and nations; the prophet and the seer, the true poet, the magnetic clairvoyant, and the prophetic dreamer, more commonly use this language than that of common intercourse. In it lies such a fulness of meaning, and combination of times and objects, that the most comprehensive prose is unable to give its full expression. As the instinctive life of the feelings was of old much more common than at present, when the outward senses are more distracted with occupations of the mind, so do we find that symbols and hieroglyphics were more common; as among the Indian seers, the Israelitish prophets, the Greek oracles, and in the old picture-writing of the Egyptians, and the votive tablets of the Temples. It is similarly connected with art. This was also symbolic in its architecture; for art is but the expression of the inner genius which inspires the soul of the artist, or the imagination of a people, and is intimately connected with religious feelings. The expression of art is, therefore, but the true language of the seer, and therefore mostly as symbolic in meaning; as, for instance, the Ark of the Covenant, which arose by divine inspiration, and then expanded into the Temple of Solomon; till at length Christian architecture, in universal freedom and purity, as it were, cast off all the oppressive weight of earthy matter, and with its pointed arches, vaulted roofs, and towering spires, strives upwards towards heaven, as if to receive the glorious power descending from above.

As the language of symbols is natural to the human mind, so is nature a collection of symbols, and an open, significant book, from which man may read; for nature speaks through the elements, powers, and creations, as a divine revelation,—a living language full of meaning; and nature at first was placed in perfect harmony with the mind

of man. At first she surrounded man with a significant power; the human mind was guided by a sure and governing inclination, and was not as now left to deceitful and easily misled reflection. Religious perception was not at first the result of reflection on the being and all-presence of the Almighty, who did not appear to man in the plenitude of wisdom and love, of power and holiness in ideal attributes; but as the *Lord*, having power over all things. The close, intimate relation with the Divinity and nature, was, therefore, calculated to produce a common language, and therefore this language must, according to the constitution of nature and the soul, have been a symbolic language of pictures. All things were reflected upon man as upon a mirror, and man explained to himself their meaning. "The first human beings," says Jacob Böhme, "found everything easy; the mysteries of nature were not so hidden from them as from us, as fewer sins were upon the earth. It was from this cause that Adam, who had passed from the wonders of Paradise to the wonders of this world, was originally the centre of all worldly things; who not only knew the natures, properties, and species of all animals, but also of all plants and metals, and therefore gave names to all things—to each one according to its properties, as if he had formed a part of all things and had proved their powers."

The desires grew as the senses were led astray by outward excitements, and the inner silent communion with nature was gradually extinguished: in regarding the outward flowers, and in tasting the fruit of the tree of knowledge, the inner eye became blind to the symbols and mysteries of nature, and the divine and symbolic language faded from the memory of man, as the former paradisaical nature now only bore thorns and thistles: that is, instead of regarding the inner life of the kernel, he now only saw the rough outward shell; and as nature and the divine voice grew silent, so did his ear become deaf and his eye blind. "Every act of nature," says Hamann, "was to the first men a word, the sign, emblem, and pledge of a new, secret, inexpressible, but at the same time closer union and community with the divine energy and idea. With this word present in the mouth and heart, language was as natural and easy as life itself. God therefore instructed man in his speech,—the one origi-

nal language." Although it does not come within our province to enter here into the religious question of the Fall, yet no one can readily deny that in the primeval state man stood in direct connection with nature, which to a certain extent may be likened to that in which the soul now stands to the body; no one can doubt that the earth was then moved by a much more energetic life than now, and that man was more strictly in communion with it than at present; that he was simple, and less separated in body and spirit, and possessed a more comprehensive and reflecting mind than the present seeking, but everywhere confined and faulty intellect: it is from this that we must draw the above conclusions, and that we are also able to regard the ancient mythologies in a true light: hence it may not be out of place to make some further observations as to the systems of magic, and their mysterious character may be by that means more easily explained.

If originally mankind was more allied to nature and the Divinity, language must necessarily have been more simple and expressive; there must have been "one tongue" among races living together under the same influences. With time and increase wants were created; men were scattered mentally as well as locally, and became strangers to each other in their habitations and strivings; and those who felt themselves spiritually attracted, for this very reason, associated the more intimately together. It was therefore probable that men were impelled by their natural instincts to take possession of those countries which were most adapted to their natures and inclinations. It is remarkable that according to history there were three principal directions in which the descendants of Noah dispersed, and in perfect accordance with the characters and inclinations of his three sons. The descendants of Shem retained Asia; those of Japhet scattered themselves over the north and west; and southward the children of Ham. As the community of interests was thereby scattered, was also language, and mental adaptation for religion. Although Noah had possessed the original faith to a great degree, yet his sons were of lesser capacity to receive it; and how much would not these divine feelings be scattered and changed as their descendants became modified by the various

influences of the earth. The descendants of Shem remained in their chosen habitations in Asia, their manners and forms of government were less changed, and, therefore, more of the wisdom of their ancestors was retained by them than by the world-wide scattered children of Japhet, or by those of Ham, who have been followed even to the present day by Noah's curse, that "they should be servants of servants unto their brethren." In those words used by Noah, "Blessed be the Lord God of Shem, and Canaan shall be his servant; God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant," will be found the whole course of the future history of the human race. "Shem's form," says Jacob Böhme, "was transmitted to Abraham and Israel, when the word of the covenant was revealed. Japhet's form was perpetuated by the wisdom of nature, and from it descended the heathens. As Shem's descendants looked upon the light of the covenant, Japhet's descendants therefore lived in the habitations of Shem, as the light of nature is comprehended in the laws of grace. Ham's progeny became animal man, on whom was the curse, and from whom the Sodomites and other perfectly animal nations arose, who neither regarded the light of nature nor the light of grace in the covenant." These remarkable words are prophetic of the true course of history. Shem's children retained the word of the Spirit in their minds and language more perfectly than the others, and the mysteries then founded in the whole of Asia retained their power and vitality for thousands of years. But when these gradually lost their pristine purity through the want of mutual intercourse and encouragement, and by the always increasing adherence to the earthly element of the unchanged habitations, when the true perception of the glory and majesty of God gradually faded away and was transmuted into the heathenish spirit of star-worship, it was then that God singled out the race of Abraham from this people, who was destined to preserve and transmit the true knowledge and love of God to all times and peoples, through his children, who should multiply like the sea sands. "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice," said the Lord, who had rescued him from the oppressive influence of heathenish practices

to make him by continued wanderings a stranger in the earth which should offer him no resting place but the grave. In the nation chosen through Abraham, the true unity of religion, faith, and the true worship, were transmitted and retained, amid the surrounding disbelief of the other pagan nations. The true revelation of a reconciliation with God, and the reattainment of the original power of representing the Almighty, first in laws and mysteries, and lastly by direct communication from the lips to the heart, took place by this selection of the seed of Shem through Abraham, through the children of Jacob, through the prophets; and lastly, in the radiance of the living word through our Lord Jesus Christ.

If the Shemitic races had already lost the inner communion with nature, and the susceptibility to all higher spiritual impressions, how much more must this have been the case among the descendants of Japhet. In accordance with their naturally impulsive feelings and unstable character, they always made, during their extension over the earth, nature and its appearances, rather than the Divine Spirit, the object of their strivings; their instinct explored every nook and hidden valley of the many countries lying beyond the rivers and mountains; but they had lost the recollection of the Almighty, or at most retained but a faint reflection of the divine power which, like their mind, was deeply imbued with the material; for the divine light was no longer able to reflect itself in the dimmed and confused surface of their inner being. However, these children of Japhet did not all sink into the darkness of a perfectly spiritless world of matter; some of them, as the Greeks, the Germans, carried with them the idea of God, and the presentiment of a connection with a higher and more spiritual world than this earth, but which they were unable to discover with their outward senses, however acute and educated they might be. The Greeks regarded the Divinity in a multiplicity of forms, but in highly ideal shapes; and their sages, as for instance Socrates and Plato, had often the most just conceptions of the Divine Being. Among the Germanic tribes the idea of an all-powerful Godhead, even monotheistic, had never been

entirely lost, although possibly viewed with less acuteness, but still felt with greater reverence and power than in any other people.

As regards the magic powers in particular, the Japhetic nations distinguished themselves by the open use of them, and as it were changed the actual world into one of magic; from which idea the enlightened Japhetic mind has even now scarcely freed itself.

The children of Ham, lastly, who inherited the impure mind of their father, and, leaving their brethren, settled down in a part of the earth where they degenerated under the baneful influence of the climate, are those savage nations who have sunk into the most abject fetichism and the lowest form of worship. This mental density, savage nature, and entire disregard to religion, cannot be anywhere met with so completely as among the black African races, and among the rude nations who, it is supposed, have been offshoots from them to the South American and Australian continents.

In a work entitled "God, and his Revelation in Nature and History," by Julius Hamberger, but which for its merits is far too little known, he says,—"The countenance of the Lord was hidden from them; even the majority of the nations of Shemitic origin were without a perception of the divine power and attributes: and this want is without doubt to be regarded as the real night of Heathenism. The divinity of nature was the origin and end of their mythology, with an occasional appeal to a dark, blind fate,—a sad incorruptible necessity, from whose power even the gods themselves were not always enabled to withdraw themselves. However rich and magnificent their mythologies may have been, the heathen religions were yet earthly, and may be well compared to the waters of creation, the light and spiritual particles of which are said to have floated upwards to form the sky, whilst the coarser and more fruitful portions sank downwards to form the earth. The character of these religions must therefore have been, a want of vitality. For as the heathen enjoyed the belief in the immediate presence of a populous mythology, so did the chosen people of God firmly hold the expectation of a future revelation of the Lord, in the spiritual unity and singleness of His nature:

in this they formed a striking contrast, as the representatives of the true inner humanity, to the surrounding and unbelieving nations.

"Although the nations were gradually retreating from the knowledge of their connection with nature and the Almighty, till at length the true goal was almost lost to view, yet this separation of the various nations, and this straying from the path, was not destined to be lasting. No one people of the earth has probably ever been entirely forgetful of God; and as firmly as religious feeling is rooted in humanity, so certainly are also the traces to be discovered of a remembrance of former higher spiritual relations, although they may be merely as fleeting dreams or intangible visions. Neither did these scattered nations always remain so separated or entirely isolated, that they were unable mutually to influence each other, which influence is always spiritual. As in religion, so did the nations also separate in language: but in a gradual manner: that which is once known cannot be so easily forgotten, even when the power and vitality have decreased; for as natural forces influence each other at a distance, so does mind influence mind much more directly. As the natural powers were at least guided by instinct, although by no means as powerfully as at first, so was man, as the last and most perfect creation, certainly never so far abandoned by his Maker, that every bond between humanity and God was severed. Although, as it were, man was unable to perceive the Almighty from the depths of misery into which he had fallen, yet God, in the fulness of his love, descended to him, and gave him the assistance of a father, to raise him to the ethereal regions by counsels sent to him through the Prophets. We therefore find among all nations traditions, recollections, and views pointing to the same origin, and in many particulars strikingly similar; and there are but few where the same conclusions may not be arrived at from such traditions. Wherever the separation threatened to be destructive, there the divine hand has guided the falling people. We must therefore regard all national migrations as resulting from higher causes, and consider that, like thunder-storms, they clear the atmosphere, and prepare the ground for a new fruitfulness where the former

nations were no longer filled with an active vitality: they rouse sleeping germs and reunite severed branches.

"Regarded from another point of view, the divine doctrines of virtue and the true spiritual direction of man, owe their preservation from inimical influences to their seclusion among the Jews, by whom, surrounded by mysteries, they were transmitted pure down to that time when that which was hidden was placed in the broad light of day, that the whole world should perceive and understand that God is the Father of all men, and that all are to be gathered together under our Lord Jesus Christ. This had been long foretold in the early world: 'The light shines in the darkness, but the darkness does not comprehend it.' And the beginning of this great work has assuredly commenced; for as men, when left to nature and their own folly, did not at once degenerate into the most complete demoralisation, so could the newly kindled light only illuminate the pagan darkness, and restore them gradually to the former elevation, from which they would be enabled to perceive the true God, and to adore him in humility and love."

On this subject Hamberger remarks, after explaining that Ham (the impulsive) represents the fratricide Cain, —Shem (the generic word for man), whose descendants were priests, represents the pious Abel,—and Japhet (the expansive), who was also beloved by God, but had more inclination for the outward and worldly, steps into the place of Seth:—"It is, however, not to be disputed that, far from venerating mere nature, the heathens had in view a divine idea. It was, therefore, not the stones or elements which they worshipped, but rather the spirit with which they, as it were, stood in connection through material nature; and therefore, though approaching the truth, they never were able to behold the real unclouded attributes of the Almighty. The Japhetites were unable to retain the abstract idea of God; and, as they were engrossed in a great measure by the world and its occupations, they looked upon the visible works of God as the divine idea. The Shemites were the bearers of the knowledge of the unity of God as it is preserved in the profound religion of the Old Testament. The children of Ham receded far, and sank below the histori-

cal horizon, as they fell away from God, and debased themselves by the most barbarous nature-worship,—or rather the senseless and stupid fetichism. Some nations, however, of Hamitic origin—as, for instance, the Egyptians, who were inclined, and therefore capable of a higher cultivation, by their neighbourhood to the Shemitic races—not only were preserved from sinking deeper into a savage nature, but actually reached a high state of civilization and knowledge of God,—or rather a perception of the divine nature and its multitudinous powers and manifestations. If we deny that the mythologies of the ancients contain any but material parts, we must also divest them of every sentiment of religion. But this we do when we maintain that they only adored natural objects,—as the stars or elements.

The nations of antiquity were, however, as history proves, possessed of such an enlightened and acute spirit that a religion entirely devoted to the senses could not by any possibility have obtained credence among them, much less have maintained its ground for thousands of years. Even among the children of Israel, some men, highly esteemed for their wisdom—as in the case of Solomon—were inclined to heathenism, which could not have been the case if the heathen religion had been wanting in every foundation of truth. With what earnestness the heathens devoted themselves to their gods, and founded the most magnificent temples, and even excavated whole mountains to do them homage! Even at the present day, a spirit raised far above everything of mere earthly nature speaks to us from the remains of Grecian mythology. That states cannot exist without a religious conviction, history but too clearly shows us; and yet all heathen creeds are said to have been empty phantoms. Even the Mosaic writings admit a certain reality for the gods of the Gentiles: for instance, 2 Mos. 15, 11.

The longing for knowledge, according to Fr. v. Schlegel, is the beginning and root of every higher knowledge and all divine aspirations; patience in the search, in faith, and in the battle of life, is half way: the end is, however, never more to us below than the hoped-for goal. The necessary epochs of preparation and of gradual progress cannot be overstepped or put aside in this the noblest striving of humanity. The nations mutually assisted and influenced

each other in fixing and maintaining their religious consciousness, even after their dispersion; and it was, without doubt, through the Shemites, who were capable by their constitution of receiving a higher degree of divine grace, that the Japhetites were sustained and preserved from straying. Through the exertions of these nations a divine service and a certain religious system were formed, through which not only was the connection between their gods to be sustained, but still more intimate relations were to be produced. The pious heathen did not alone care for a merely idle acknowledgment of his gods or an outlet for his fancy, but was rather deeply imbued with the desire of drawing still nearer to them, and of, as it were, being incorporated with them. It was on this account that such a power and activity lay in the means which the heathens made use of for this purpose.

The Almighty does not abandon his children, though they may endeavour to approach Him by circuitous ways, but manifests Himself to them by whatever way they seek or call on Him. The heathens were not capable of a spiritual intercourse with the Almighty. God, therefore, communicated with them through oracles, through their religious rites, prayers, and offerings, which were not merely produced by chance, but were the results of higher and vital laws. Through this, and particularly through the mysteries in which, as it were, the gods were divested of everything but the purest spirit, a rich and powerful influence spread itself over the heathen countries, and from it sprang security, respect for their rulers and the laws, and, in fact, the noblest virtues and capabilities of the human mind.

The descendants of Abraham, as is well known, were led by the hand of God into pagan Egypt, where they increased to a great people. Through the pressure of servitude, an apostacy from the God of their fathers was to be feared, which in several cases actually took place. Their faith, however, was to receive a determined form for future ages, and to unfold in a rich and glorious manner. For this purpose, God raised in Moses a great preserver and leader to Israel, and endowed him with wonderful powers and profound wisdom. The laws of nature were therefore subject to him; and the miracles which the Lord wrought through him must have been glorious and immense compared with those of the

heathens, as God determined to reveal Himself, not according to His outward, but His inward majesty. These miracles served to withdraw Israel from bondage; but the opposition to those laws, revealed so awfully from Sinai, was a proof of deeply-rooted sinfulness; and the children of Israel were condemned to a forty years' pilgrimage in the Desert, before they might behold the Promised Land. The laws served at first to raise them to a higher grade of cultivation; and then, by sacrifices and festivals, to prepare them for the Saviour, towards whom the glorious line of Prophets pointed ever clearer and more distinctly: till at length Christ appeared among men to unfold the most hidden glories of God, and to reconcile the Almighty with humanity, at a time when notoriously all nations were steeped in the deepest night, under the shadow of death, and in the greatest need of God's grace. The Lord arose above them as the light of the world, as the sun of life, and with His disciples illuminated the whole globe. Through Christ, the most holy and majestic secret of His eternal love had been fully revealed, and man was enabled thereby to approach His glory; while the curtain which had hitherto separated the Jews and Gentiles was now raised. That which, up to this time, had been regarded on both sides as a secret knowledge, was now universally made known; and the doctrine of the threefold existence of God, and His holy teachings, were now to be preached to all the world.

As the appearance of Christ produced a reconciliation between sinful humanity and God, and, at the same time, a reunion of the nations who were wandering blindly in different directions; so was it necessary for man to regain his original connection with God and nature, between whom, as it were, he formed the mediator, and to be placed in a very high degree of mental perfection. For man possesses a susceptibility as well for the divine as for the natural, and also an inner spiritual, as well as outward organic, activity. "Man," says Molitor, "is destined to connect created things with God, and God with created things, through the universal bond of love. Inwardly he should receive the overflowing influence of divine love and grace; and his outward activity should be directed to spread the divine influence through all spheres of creation, to rouse intelligent beings

to an eternal love, and magically to impart an everlasting harmony to the material world."

In how far this reunion through Christ has been carried into effect, or may be, according to the circumstances and conditions of future ages, does not belong to the province of this work.

If the first man lost his perfect harmony with God and nature, and, at the same time, also forfeited his active government, then must these have been restored after the restoration through Christ. He would then communicate with God, and the influences of nature would produce in him a disinclination to receive any impressions which could militate against the divine power of his mind. It was thus that through Christ the true penetrating vision, and the original power over nature, were restored; for, as God at the creation endowed the first man with dominion over all other creatures,—over the fishes in the sea, and the birds under the heavens, and over all animals upon the earth; and as Adam was able to give to everything its proper name,—therefore the second man, the Son of God, brought back the power over nature, and imparted it, with the knowledge of all languages, to His disciples. The holy spirit radiating from Our Saviour illuminates every one who is born again through Jesus Christ; and as, at the first apostacy at Babel, the confusion of tongues became universal, so did the unity in heart and mind of the disciples, gathered together in obedience, restore the unity of language at Jerusalem; and to them was given the power of reclaiming men from sin and evil deeds, of healing sickness, blindness, and all diseases, of working miracles, and of leading humanity to the true God. If, however, the true unity of language consists therein, that the heart and soul are to act on the will of God, and, being open to its influences, seize at once upon the meaning; and that by word and deed it is then proclaimed for the glory of the Almighty; so must it be that the true magical sight, and the proper direction of the will, are restored, and then we may look forward to healing the sick by laying on of the hands, and prayer.

The meanings of dreams are to be valued according to the inner nature of the same. From the preceding observations we shall be able to judge whether dreams are always phantasms, and how much of truth or consistency their

symbols and allegories may contain. Although most dreams of the natural sleep are merely produced by the activity of the inner senses, yet all are not so; and there are few persons who have not occasionally had significant dreams which referred to themselves: that is, if they were inclined to and observed such things. If the blood and the mind of the sleeper were not agitated by any foreign and disturbing influences, if the outward impressions which produce dreams were known, if the remembrance of the dream were always perfectly distinct, and if we were perfectly acquainted with the language of dreams, we should often find our dreams very instructive.

Dreams with changing shapes and an unconnected confusion of ideas, arise, undoubtedly, from bodily uneasiness and the circulating fluids, and are always without meaning. A higher class is formed by allegorical dreams,—simple and easily understood pictures of a more durable character. Future and distant events are often indicated in these; scenes and incidents are beheld which are afterwards experienced. Divinatory dreams are of a still higher description, and, like magnetic clairvoyance, are not bounded either by time or place, but reveal the future, though generally without reference to the dreamer: here symbols are made use of, almost without exception, to indicate the events, and may be produced by higher influences.

The meaning of dreams has been in all ages very similar, as we have already mentioned, and was made the subject of a particular science. Since Artemidor, many writers have given explanations of dreams, but usually without much success, as the materials were in most cases wanting to the investigators, and the appearances of the dreams themselves extremely complicated: they, however, state, that to dream of great and troubled waters indicates sorrow and danger; thorns, difficulties; words mean tears; to dream of death predicts rain the following day; and of churches, sickness. Dreams, however, occasionally appear to be ironical, and to indicate their exact opposites; allegories and symbols are only frequent to those who dream much, and observe their meanings. We might produce innumerable examples of dreams from Cicero, and others;

but we shall content ourselves with mentioning one or two which have occurred in the present age.

Dr. X——, a friend of Professor Sachs, of Erlangen, had the following dream one evening, after a conversation on natural philosophy with the professor:—"I ascended a mountain, on the summit of which stood a temple: as I entered it I perceived a company of Freemasons sitting in a room which was hung with black. I heard a glorious inspiring funeral chant. To my inquiry for whom these ceremonies were being held, they replied, for brother Sachs. Three months afterwards I received the intelligence of Sachs' death, which had resulted from a dangerous illness produced by the ascent of a steep mountain. Half a year afterwards I was present at the ceremonies held in his honour in the Lodge at N——."

Similar allegorical visions are occasionally described by magnetic clairvoyants, and have been recorded of the Oracles. When the cholera broke out in 1831 in Berlin, all Brandenburg was in alarm. K——, a teacher, however, said,—"I saw in a dream that a monster came towards Brandenburg from the East; but when near to it the monster sprang to the right and to the left: Brandenburg will escape." This proved to be the case.

Many interesting instances of allegorical dreams and visions are brought forward by H. Werner in his "Guardian Angels," and "Symbols of Language;" where single stages or even the whole course of a disease, and the proper treatment to be pursued, were stated; and also where future events are allegorically indicated.

Oberlin (Berichte eines Visionärs über den Zustand der Seelen nach dem Tode, 1837,) relates some singular instances of symbolical dreams which occurred to himself, with the remark, that many dreams lie deeper, and are enacted in a deeper stage, than is generally imagined. He says, "If I do not at the moment of waking transfer such a dream carefully, as it were, to the outer senses, so is the recollection of it lost to me until perhaps some future and similar state reveals it again. I beheld two young men who from mere ambition were striving to force themselves through the eye of a needle. They were exhausted, dripping with perspi-

ration, and so red in the face that they appeared to be on the verge of apoplexy. It was said to me, if these peril life and everything belonging to it, wife and children, to attain an empty shadow, what should you not do to gain the great promise? Another time the interior of a temple was opened to me, into which I went with fear and deep veneration. It was dark around me, but I could perceive a grandeur and majestic simplicity such as I had never before seen. A person met me who appeared to be the sacristan, and reproved me earnestly but with kindness for having entered where it was not permitted to me. The temple was situated in a glorious island; and the place was called in the language of the inhabitants by a name resembling "Forest-stream," but was at the same time associated with the word "Philadelphia." In going out I saw a cradle containing eight well-formed but very small children. The mother, who sat near them, was a slender, light form, and replied to my question whether they were of the same age, that they were born one after the other, but that, to her great sorrow, not even the eldest could yet walk. Upon this I understood inwardly that this referred to me. This is the consequence of hasty actions which are born before they are matured. Flower-pots were also shown to me containing a dark green substance of the consistency of treacle, but of a dangerous and noxious nature, and covered over with soft glass. I was told that this was produced by the so-called wits and men of letters. At another time the streets of a town were shown to me, so entirely cleared of the mud and dirt that the foundations of the houses were laid bare. I understood from this picture that I was now purified from many vices, but that I must provide myself with the necessary virtues, or else the edifice might be injured at its foundations." When he felt a great desire to die, fire and water were shown to him, as being incompatible with each other, and shortly after he saw a half-finished building, where a well-known and skilful sculptor was chiselling at a stone which had long been built into the wall. He thought this absurd, but it was explained to him thus—that if any one desired to enter upon eternal life before his time, he would, like the stone, require chiseling and cutting afresh.

Dreams are occasionally so vivid that they become poetic,

and even rouse the organs of the will—the muscles—into activity. There are instances of persons having finished the most beautiful poems while dreaming; of others having composed music, or completed things which when awake they had left unfinished. Examples of the prediction of future events are so frequent and so well authenticated as to result that it is unnecessary to make any quotations here: all this taken together induces the belief that the spirit of dreams is identical with that of the seer as well as that of the poet and prophet. And why should not a higher inspiration come over the dreamer, in which the divine breath planted within him might inflame his heart and illuminate his countenance, so that, like David, he should raise hymns of praise to his Creator, who permits him to look beyond the bounds of time and space? Dreams also give evidence of the universal and original language which sees the original in its symbol, and at once comprehends it, while the prosaic understanding is occupied with its laborious explanations and conclusions. In this manner the poetic dreamer, the Pythia, and the Prophets, are of similar origin and powers.

It is not of rare occurrence that relations, or persons intimately connected with each other, have similar dreams at the same time; but very peculiar when a poetic inspiration is as it were the connecting medium. It was thus that a Canon of Werda, on the Rhine, repeated the verses in which Melancthon announced his death during a dream. A friend of Schubert's, who was perfectly ignorant of his sister's illness, arose in the night of her death, and with sighs and lamentations wrote something on a paper. The next morning he found, to his alarm and astonishment, the paper with a poem on the death of his sister. (Werner.)

Through impressions produced on the outer senses, particularly by whispering into the ears, the sleeper may be forced to dream, and placed as it were in any desired frame of mind.

But more remarkable is the power of producing dreams in others by the mere action of the will. Agrippa v. Nettesheim (De Occulta Philosophia, lib. iii. p. 13, Lugd.) states "that at a great distance it is possible, without any doubt, to influence another person spiritually, even when their position and the distance is unknown, although the time cannot

be fixed within twenty-four hours." This had been done by the Abbot Trithemius, and he himself had also done it several times;—(et ego id facere novi et sæpius feci.) In later times Wesermann relates many experiments in Düsseldorf, of this power of sending dreams. (Kieser's Archiv. für den thier. Magnet. vol. vi. p. 136.)

It has been also remarked that in the Scotch second-sight several seers have at the same time, though at distant places, had the same visions.

As such facts are not to be disputed, and as it is well known that precisely similar thoughts and presentiments occur simultaneously among friends, it is impossible to dispute the fact of a mental communication. But how does it take place? Spirits, as intermediate beings, are out of the question; it would be a strange occupation for them, and we are not aware by what means they could make their communications. The transmission of the soul of one person from its proper body to the body of another person is utterly impossible, as during life the soul cannot leave the body, and is equally unable to double itself; and even could this be the case it could not act upon the other person outwardly, but must do so inwardly and spiritually. This mutual influence cannot therefore be otherwise explained than by an immediate mental magnetic excitement; and, if this is possible, other mental impressions are equally possible and according to reason.

Examples of dreams from the world's early ages must not omitted. The dreams of the Israelites, as recorded in the Bible, will be noticed later. I shall mention a few from Cicero, who gives instances of many dreams from common life as well as having occurred to philosophers. Particularly remarkable are those of Simonides, to which the Stoics so often refer. When this Simonides discovered the corpse of an unknown person, it appeared to warn him not to go on board a vessel which he was about to do, as it would be lost at sea. Simonides followed this admonition; but all those who were in the ship were lost during the voyage. The other and still more remarkable one was as follows:—When two Arcadians were travelling together and reached Megara, one turned into an inn, and the other went to a friend. At

night, when the one who was staying at his friend's house was asleep, it seemed to him that his companion appeared, and implored him to hasten to his assistance, as the innkeeper was about to murder him: alarmed by this dream he sprang from his bed, but lay down again when he had collected his faculties, and considered the dream as of no account. However, no sooner was he asleep, than his comrade reappeared, and begged him, that, as he had been unable to render him assistance when alive, he would still avenge his murder; that he had been killed by the innkeeper, had been concealed upon a dung-cart, and that he should be driven through the city gate the next morning. This dream produced such an impression that he proceeded to the gate early in the morning, and inquired of the driver what he had in the cart: no sooner had he said this than the latter took to flight: the corpse was discovered, and the innkeeper was punished. The dream of Alexander the Great was also most singular. Sleeping beside his friend Ptolomæus, who was mortally wounded, he dreamed that a dragon belonging to his mother appeared before him bearing in his mouth a root which would save his friend's life. Alexander related the dream; the root was discovered, and Ptolomæus and many other soldiers recovered by its use. The wife of Julius Cæsar, Calpurnia, dreamed that her husband fell bleeding across her knees; she told him her dream, and warned him not to go out that day: heedless of her prayers he went to the forum, and was stabbed with twenty-three wounds. There are whole nations whose dreams are considered sacred. Pomponius Mela (De situ orbis, I. viii. 50) mentions a people in the centre of Africa who have the custom of sleeping on the graves of their ancestors, and who consider their dreams as the direct inspirations of the dead.

That truths are revealed to man in sleep which, awake, he is ignorant of, is so confirmed by history that few will require many examples to prove it. Dreams have been long ago described by acute observers in such a striking manner, that we perceive at once that they were able to distinguish the real from the false.

Among the Greeks the double nature of dreams was

recognised, for Homer makes the following observation in the Odyssey :—

> Immured within the silent bower of sleep,
> Two portals firm the various phantoms keep ;
> Of ivory one ; whence flit, to mock the brain,
> Of winged lies a light fantastic train ;
> The gates opposed pellucid valves adorn,
> And columns fair incased with polished horn.

Voss remarked that Homer employed a pun in these lines ; the word *ivory* being in Greek similar to deception, and *horn* to accomplishment. There was also a meaning in the material itself ; horn being transparent, and ivory opaque.

At the present time innumerable examples of remarkable dreams are recorded in psychological works, particularly in Moritz's "Magazin für Seelenkunde," and Schubert's "Symbols of Dreams." Instances of dreams which resemble magnetic clairvoyance are mentioned by Passevant. In conclusion, one dream may be mentioned from a letter of St. Augustin's to Evadius (August. Epistola 159. Editio Antwerp, i. 428) :—

"I will tell you something," writes St. Augustin, "on which you may reflect. Our brother Gennadius, well known and beloved by us all, and a most renowned physician, who now lives at Carthage, and formerly distinguished himself at Rome, and who is known to us all as a pious man and a benefactor to the needy, told us lately that when a youth, notwithstanding his love for the poor, he doubted whether there could be a future existence after death. God, however, would not forsake his soul, and therefore a youth of a radiant and noble countenance appeared to him in a dream, and said, 'Follow me!' Following him, he came to a city where, on the right hand, he heard sounds of the most delicious harmony. Inquiring what this might be, the youth replied that it was the singing of the saints and the just. He awoke, and the dream fled ; but he reflected as much on this dream as it was possible to do. Another night the same youth appeared, and asked if he remembered him. Gennadius was able to relate the dream, and to describe the songs and rejoicings of the saints, without hesitation. The youth then asked if he had seen that which was described

in his sleep, or when awake: 'During sleep,' he replied. 'You have answered and remembered well,' replied the youth; 'it is true that you saw it during sleep, and know that that which you now behold is also beheld during sleep.' The youth then said, 'Where is your body?' 'In my sleeping apartment,' replied Gennadius. The youth: 'But do you know that the eyes of the body are sealed and useless?'

"*Gennadius.*—'I know it.'

"*The youth.*—'What description of eyes are, then, those with which you see in the body?'

"Gennadius was silent, and knew not what to reply. As he hesitated, the youth explained to him that which he had come to teach, and continued: 'As the eyes of your body are now inactive and useless, and yet those eyes with which you behold me and this vision are truthful, so will you after death, and when the bodily eyes are useless, be filled with a power of life and of feeling. Therefore, harbour no more doubts of a life beyond the grave.' 'In this manner,' relates our friend, 'was all my doubt removed.' And what instructed him but the providence and mercy of God?"

THIRD DIVISION.

SOOTHSAYING.

CICERO has written a work upon soothsaying which contains a treasure of all things appertaining to magic. He commences it in a manner which is highly remarkable to us at the present day.

"From the heroic times there has been a universally received belief among all nations, that among men is to be found the power of soothsaying (esse divinationem),—that is, a presentiment, a knowledge of future things. Certainly a glorious gift, through which mortal nature becomes like to the gods. I am acquainted with no people, either civilized or learned, savage or ignorant, which does not believe in the prediction of future events, by a few individuals who understand and are able to foresee the future. Is it not, therefore, presumption to endeavour to overthrow things firmly fixed and venerable by age through calumny" (quæ est igitur calliditas, res vetus tale robustas calumniando velle pervertere).

Cicero speaks on this subject in such an instructive and pleasing manner, that we shall follow him in his own words somewhat farther.

"Soothsaying is of two natures,—kinds and artificial. The artificial consists of presupposition, speculation, and partly of experience; the natural is produced by the soul seizing upon anything divine whence we ought to be pure in heart (haustos, libatèsque animos habeamus). Artificial soothsaying is of the following descriptions:—Firstly, from the entrails of animals; by conclusions drawn from the

lightning and storms, from the flight of birds, from the stars; from lots, and from portentous signs and omens. In all these we must rather look to the fact than search for the causes: we should regard the examples of all nations, and, although we may not at once be able to account for them, we must at least not doubt facts which have really happened. If some things are false and others are true, we must not therefore consider soothsaying as fallacious,—just as little as we ought to call our eyes useless because they do not always serve us aright. God does not desire that we should understand all this, but that we should make use of it."

Some instances of predictions and lots (sortes) are very remarkable. Shortly before the battle of Leuctra the Lacedæmonians received a significant warning. In the Temple of Hercules the weapons clashed together of their own accord, and the statue of Hercules itself was covered with sweat. At the same time, according to Callisthenes, the locks and bolts in the Temple of Hercules at Thebes flew open, and the weapons which hung upon the wall were found lying on the ground. The Bœotian soothsayers announced victory to the Thebans. The reverse at Leuctra was also predicted to the Lacedæmonians in several ways; for the statues of Lysander, who was the noblest Lacedæmonian, which stood at Delphi, were overgrown with plants, and the golden stars, which were placed on these statues after the celebrated naval victory of Lysander, fell down a short time before the battle of Leuctra. But the most significant sign of all happened at Dodona, where the Spartans inquired of Jupiter concerning the coming contest. The bag containing the lots was placed on the ground, and an ape, which was kept for amusement by the king of the Molossi, scattered them to the winds. The priests at once answered that the Lacedæmonians ought rather to consider their safety than the battle.

Such violent earthquakes preceded the defeat of Flaminius, that in Gaul and the neighbouring countries whole towns were swallowed up; the earth sunk in many places, and the sea forced back the currents of the rivers towards their sources. When the Phrygian Midas was a child, the ants carried a number of grains of wheat into his mouth while he slept, from which people predicted that he would be immensely rich; and bees settled in Plato's mouth as he slum-

bered in his cradle. The nurse of Roscius saw him during the night in the folds of serpents, and, terrified at the sight, called for help. The father of Roscius carried him to the soothsayers, who replied that none would be more exalted or renowned than this boy. Many omens appeared to the Romans on the eve of the battle at Teutoburg. The heavens showed in many ways their displeasure. The Temple of Mars at Rome was struck by lightning and burned; the statues of Victory, which looked towards Germany, were turned round by an earthquake towards Italy; Alpine mountain peaks fell in, and terrific columns of fire burst from the chasms.

Such signs have been recorded in later times, and more particularly those connected with lots or "sortes." The ancient Germans, who placed much reliance in soothsaying, were accustomed to consult these lots, and even retained their faith in them after their conversion to Christianity. They consulted the flight of birds, the crowing of cocks: from migratory birds, from the hooting of owls and the croaking of ravens, and from the elements, good and bad luck, fire, war, and death, they obtained prognostics. In Germany this description of soothsaying was so widely spread, that many laws were made on the subject. In the constitution of 1572, and the public regulations of 1661, of Kur-Saxony, capital punishment by the sword was threatened to those who dared to predict the future by the black arts, or to converse with the devil through crystals, or by any other means, and receive from him knowledge of things hidden and to come.

No one nation of antiquity was so generally convinced of the truth of soothsaying as the Greeks, not even excepting the Jews. Such an enlightened people must have devoted much attention to that which could not alone arise from priestcraft and the system of oracles. The poetic talent being expanded to such a degree with them, it was perfectly natural that they should pay some attention to the inner voice of the mind, not only in dreams, but also in presentiments: they therefore were not only acquainted with natural, but also to a very great extent with artificial soothsaying, by which the soul is enabled to perceive the future, which they ascribed to the gods, from whom they supposed everything to be derived. For the gods, who know

everything past and to come, imparted it to man from affection to him, either unsolicited or in answer to his prayers, and give him signs by which he may be guided (*σημεῖα*). The Greeks had four kinds of such signs—1. birds, 2. voices (*φήμαι*), 3. symbolical signs of circumstances (*σύμβολα*), and 4. sacrificial auguries. To predict from the flight and voices of birds was one of the most ancient and universal modes of divination among the Greeks; so that from it the whole science often derives its name. As birds, through their organisation, are peculiarly sensitive to atmospheric changes and influences; as their migration depends on circumstances in connection with the revolution of the year; and as they moreover exist in the least controlled element, and are as free as it, so was the idea very natural that they were more exposed to the direct influence of the gods, and less subject to the coarser materialism of the earth. Birds were therefore from their nature as it were prophetic. Lassaulx says, "The so-called divine and evil voices appear to be related to the Jewish belief of Bath Kol, and rest upon events which cannot be possibly explained or accounted for." Examples are given by Herodotus, lx. 100; Dionys. Hal. x. 5; Plut. vit. Syllæ, p. 455. Zeus, from whom, as in the latter instance, they were supposed to proceed, was also worshipped as "*πανομφαῖος*." Among the symbols (*σύμβολα*) were reckoned all prophetic signs which might arise from meeting various animals, and also all extraordinary phenomena of nature,—thunder and lightning, eclipses of the sun and moon, bloody rain, and every striking malformation in which it was supposed that nature showed her deep sympathy with human destiny. For that between heaven and earth there exists a bond of sympathy, is one of the oldest beliefs. (Appian, l. c. ix. 4; Dio. Cass. xlvii. 40, e. s.; 10, 15, ex. Emp. v. 3, p. 338)

Divination, lastly, by the entrails of animals (*ἱερομαντια, ἱεροσκοπία, μαντεία ἐκ θυσίων*), which prevailed among all pagan nations of antiquity, originated in the sacrifice of animals, which were offered in the place and as substitutes for human victims. (Lassaulx on the Pelasgian Oracle of Zeus at Dodona, Würzburg, 1840, s. 2.)

Still more firmly rooted than even the above-mentioned

methods, was the belief in natural soothsaying through the prophetic excitement of the soul, when time and place formed no barriers according to the universally received idea. The ancients generally believed the human soul to be of a divine origin, and therefore not subject to the laws of nature; they believed that it was only mixed with the earthy matter from having sinned in its pre-earthly state, by which it had lost much of its former power of penetration. (Plato, in Phædrus and Phædon; Cicero de divinitat. 130). Man has, however, not wholly lost the power of the seer, for according to its nature it is imperishable. "As the sun," says Plutarch, "does not become radiant only when it pierces the louds, but is always so though obscured by the surrounding mists; so the soul does not receive the power of looking into the future only when it passes from the body as from a cloud, but has always possessed this power, although dimmed by its mixture with the mortal part of the body." As the power of soothsaying is natural to and a portion of the soul, though latent in the usual circumstances of life, it may be aroused by a higher power, or can become active when the strength of the body is weakened. This is particularly the case in those circumstances where the soul has least in common with the body, and is not compelled to look at the material being of things. Such *lucida intervalla* are most frequent in sleep and dreams. Xenophon (Cyrop. viii. 7, 21) says—"The souls of men appear to be most free and divine in sleep, and in that state throw glances into the future." Josephus also says (B. J. vii. 8, 7), "In sleep, the soul, in no way disturbed by the body, enjoys the sweetest repose, holds conference with God, to whom it is related, and floats to and fro over things past and to come." That spontaneous soothsaying which appears often on the approach of death was well known in the earliest ages. In Greece the belief in the prophetic power of the dying was so universal, that Socrates expresses it in the Platonic Apology as an established fact. Cicero says the same, and to him we shall refer again; Arrianus (De exped. Alex. vii.), and Aretæus (De causis et signis morb. acut. etc.) In extacia, however, whether spontaneous or arising from convulsions, soothsaying has been a universally known phenomenon, which was said to be produced

either by divine or physical influences, or by inspiring springs and vapours of the earth. Plutarch classes the latter (Mor. p. 432, a.) among the various species of mania, of *μαντικὸν ῥεῦμακαί πνευμα.* Plato mentions the first especially in Phædrus, and Pliny brings forward many remarkable instances of cataleptic extacia (vii. 52, 174, pp.)

"To natural soothsaying," says Cicero, "belongs that which does not take place from supposition, observations, or well-known signs, but arises from an inner state and activity of the mind, in which men are enabled by an unfettered advance of the soul to foretell future things: this takes place in dreams, in cases of insanity, in madness (per furorem vaticinantes), and also in minds of great constitutional purity. Of this description are the oracles—not such as are grounded on augurial signs, but those which arise from an inner and a divine source. If we laugh at predictions drawn from the sacrifice of animals as folly, if we turn to ridicule the Babylonians and the Caucasians, who believe in celestial signs, and who observe the number and course of the stars,—if, as I have said, we condemn all these for their superstition and folly, which as they maintain is founded upon the experience of fifty centuries and a half,—let us in that case also call the belief of ages imposture,—let us burn our records, and say that everything was but imagination! But is the history of Greece a lie, when Apollo foretold the future through the oracles of the Lacedæmonians, of the Corinthians? I will leave all else as it is; but this I must defend, that the gods influence and care for all human affairs. The Delphian oracle would never have become so celebrated, nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its predictions. Or has its fame departed? The power of the earth which moved the soul of the Pythia with its divine breath may have vanished through age, as rivers are dried up or take other courses; but the fact is there, and always will be, without we overturn history itself."

That men often foretell events shortly before their death is one of the earliest experiences, and in no respect does it differ from the other examples already mentioned; the predictions made by such persons have reference to persons and events, and often with the most minute particulars. An illumina-

tion of the countenance also takes place, as in clairvoyants. Children of tender years tell those who surround them their future, like old men; and people who were not considered ill, even a few days before their death, as well as those who had lain for years on the sick-bed. Even persons who for many years had been insane have been known suddenly to become possessed of their senses, and to disclose the future shortly before dissolution. Examples of this may be found in the most ancient authors,—Hippocrates, Galen, Avicenna, Aretæus, Cicero, Plutarch, and numbers of others. Experience shows that dying persons perceive things which they are unable to describe; that they hear the most enchanting harmonies, and that the powers of the soul are so increased that they overflow with the most inspired and poetic words. A few examples may be quoted.

Homer was well acquainted with this: for the dying Hector foretold the approaching death of Achilles. When Calanus ascended the burning funeral pile, and Alexander asked him if he were in need of anything, he replied "Nothing! the day after to-morrow I shall see you;" which was verified by subsequent events. Posidonius mentions a dying Rhodian, who named six persons, one after the other, in the order in which they were to die. Plutarch draws the following conclusion:—"It is not probable that in death the soul gains new powers which it was not before possessed of when the heart was confined by the chains of the body; but it is much more probable that these powers were always in being, though dimmed and clogged by the body; and the soul is only then able to practise them when the corporeal bonds are loosened, and the drooping limbs and stagnating juices no longer oppress it." Aretæus uses almost the same words:—"Until the soul is set free, it works within the body, obscured by vapours and clay." Modern examples may be met with in Werner, "Symbolik der Sprache." Older ones are collected by Sauvages, "Nosologia methodica," t. iv.; Quellmalz, "De divinationibus medicis," Freiburg, 1723; Janites, "Dissertatio de somniis medicis," Argentinati, 1720; and particularly by M. Alberti, "Dissertat. de vaticiniis ægrotorum," Halæ, 1724.

Somnambulism, or sleep-walking, belongs to dreams and natural soothsaying.

By somnambulism and sleep-walking, we understand that state in which people, in the night and during sleep, at certain or uncertain times, leave their beds, dress themselves, occasionally speak, walk about, and do things which almost always differ very much from their ordinary daily occupations. They are, however, generally in perfect health, and free from any symptoms of fever. Their actions are often very strange: the somnambulist walks, reads, writes, and often performs the most difficult, and, in any other state, very dangerous feats; he climbs and mounts walls and roofs; sits down on the very edge of dangerous places; crosses the most terrific precipices on ridges of stone, and is able to do things which, in the natural state, would be impossible. A peasant, in my native town, was in the habit of getting up at night to do work which he was not able to do when awake. He left the house with closed eyes, and, after having finished his work, returned and went quietly to bed. At one time, he took his axe and felled a tree which hung over a foaming torrent at the bottom of a frightful abyss. An apothecary read his prescriptions, at night, through the ends of his fingers, and always made them up best when in the somnambulic state. There are many thousands of similar instances.

Usually, the outward senses are, as it were, dead; it is but seldom that the eyes of somnambulists are open, and even then they do not see with them; they do not hear that which goes on around them, not even when spoken to, though it is very perilous to call to them by name when at any dangerous place, as they occasionally awake, and in the sudden terror of the moment probably meet with some injury.

There have been examples where somnambulism has also taken place by day; but such cases were probably connected with disease, and would then constitute a species of delirium, from which it would be very difficult to recall them. The diseases with which sleep-walking are connected are Catalepsy, Hysteria, Melancholy, Epilepsy, and St. Vitus's Dance. It has also been observed in inflammatory and intermittent fevers, and particularly in youth.

Somnambulism was, in the earliest times, a subject of many theories and investigations. The Greeks called it

ὑπνοβατειά ; the Romans, *noctambulatio* and *somnambulismus*. Forest calls it a nocturnal insanity ; Ettmüller, a waking sleep and a sleeping wakefulness ; Paracelsus, a madness of the dreams ; Junker, a disturbed imagination at night ; A. v. Haller, a violent excitement of one part of the brain while the others are at rest ; Weickart, a higher class of dreams, subject to the will, which endeavours to free it from some oppression ; Brandis, an excitement of the whole brain ; Hofman, a half-waking dream, in which the creative power of the soul operates outwardly ; Van Swieten, De Haen, etc., a transition state between dreaming and waking ; lastly, Helmont ascribed it to the moon :—

In the following works a full account will be found of all the phenomena of sleep-walking.

Jacob Horstius, De natura, differentiis et causis eorum qui dormientes ambulant, etc., Lipsiæ, 1593.—G. G. Richter Dissert. de statu mixto somni et vigiliæ quo dormientes multa vigilantium munera abeant, Götting. 1756.—Gottfr. Fr. Meyer, Versuch einer Erklärung des Nachtwandelns, Halle, 1758.—Schenkius, Dissert. de ambulatione in somno, Jenæ, 1671. — Pigatti, Sonderbare Geschichte des Joh. Bapt. Negretti, eines Nachtwandlers, aus dem Italien, Nürnberg, 1782.—De la Croix, Observation concernant une fille cataleptique et somnambule en même temps (Hist. de l'Acad. Royale des Sc. 1742).—Francesco Soave, Di un nuovo e maraviglioso sonnambulo, relazione (opusc. scelti sulle science e sulle arti, Milano, 1780, t. iii. p. 204).—Tandler, De noctisurgio, Viteb. 1602.—Th. Zwinger, Dissert. de somnambulis.—E. Förster, Insignium somnambulismi spontanei exemplorum narratio, Kiliæ, 1820.—Schlözer, Dissert. de somnambulismo, Vienæ, 1816.—Bohn, Casus ægri, noctambulationis morbo laborantis, Lips. 1717.—Unzer, Gedanken vom Schlaf und Träumen, Halle, 1746.—Abbé Richard, La théorie des songes, Paris, 1767.—Muratori, Ueber die Einbildungskraft.—Moritz, Magazin der Seelenkunde.

To natural soothsaying belongs, lastly, second-sight ; in Gaelic called Taishitaraugh. As in sleep-walking an inner activity arises during sleep, so does, in second-sight, a dream state appear, when awake, connected with an increased keenness of the senses. Visions, sounds, and even sensations of taste and odour, are experienced : these phenomena are most

frequently observed in the Highlands of Scotland and the Western Isles, especially Skye; also on the Danish coasts and islands. It is also met with in connection with other somnambulic manifestations—as, for instance, among the "convulsionairs" of the Cevennes, the wizards of Lapland, in the Mauritius, and on the African coast. Second-sight is occasionally hereditary.

The phenomena are these:—At the moment of the sight, which takes place suddenly and irregularly, either by day or night, the seer becomes immoveable and rigid, often with open eyes; he neither sees nor hears anything of that which is going on around him outwardly, but foretells future and distant things; it is as if a portion of far-off space and time were placed before him as a perfect and living picture: for instance, deaths, the arrival of persons who may be hundreds of miles distant, events occurring at other places, battles by land or sea. The language used in second-sight is often symbolic, and experience alone may be able to unravel its meaning. The vision is often absurd, like a fantastic dream; as in one case where the seer saw himself, though from behind, and only recognised himself when he had put his coat on backwards. The power of second-sight may be transferred to another person, through the hands or feet; it is even, in some cases, infectious, so that persons at a distance occasionally see the same vision. Even little children have this power, which is shown by their screaming when an ordinary seer sees a funeral; and it has been maintained that animals possess the same gift, either transferred to them, or arising naturally. If the seer removes to another part of the world, he loses the power, but regains it when he returns. Second-sight differs from dreams and somnambulism so far as that the seer retains the most perfect remembrance of that which he has seen, and that the visions themselves occur in a perfectly wakeful state. It differs from common ghost-seeing, as the seer is perfectly master of his senses, and does not fall into those convulsions and rigidity which are produced by the former; and lastly, it has nothing in common with the religious visions of the 17th century, of Pordage, Brandeg, Jeane Leade, &c., as it is not of a religious character. Occasionally voices are heard,—called by the Scotch *taish;*

or events are announced by the organ of smell,—as, for instance, a dinner in the future! During the last century, second-sight is said to have become less common in the Scottish isles; but, according to Bendsen (Kieser's Archiv, 8 Bd. 3 S.), it is still very common in Denmark, where it is distinguished by a great peculiarity; as a future second-sight is predicted and described, in which the revelations are to be made.

The so-called corpse-seeing which some persons possess, by which they foretell the decease of certain persons, and "Doubles," both belong to this class, in which the seer either perceives himself, or where different persons are seen together when the originals are far away. The act of seeing one's "double" is falsely believed, by the people, to denote an approaching death. The following are peculiarities belonging to "second-sight." The seer is involuntarily seized by the "sight," and the visions, and pictures, and the symbolical language, are, in all cases, very similar in character. If the second-sight takes place in the morning, it will be fulfilled within a few hours; if at noon, in the same day; if in the evening, probably during the night; and should candles have been lighted, though fulfilled at night, yet possibly not for months or years, according to the time of night in which the vision has been seen. The explanations are given as follows, by Werner:—grave-clothes wrapped round a person predict death; if only covering half the body, not for upwards of six months; but if the cloth covers more, death will follow in a few hours. A skull placed upon a man's breast predicts a dangerous illness; cross-bones under the head, a mortal one. If a woman stands at the left hand of a man, she will become his wife; if many are seen, the one who is nearest him is intended. A spark of fire, seen on the arm of any person, represents the death of his child. It is impossible to prevent the fulfilment of the "second-sight," by any precautions that may be taken; no attempts to prevent it have ever met with success, and it seems as if, in these visions, all such objects were tacitly taken into consideration; the bare fact as it *will*, not as it *might* happen, is seen.

Werner produces well-authenticated instances of second-

'sight, which have arisen spasmodically, and also in the magnetic somnambulism. The following are specimens :—

Dorothea Schmidt, of Göz, near Brandenburg, suffered, when eighteen years of age, from hysterical fits, in which the "second-sight" gradually manifested itself, and at length arrived at such a state of perfection that, up to her 27th year, she predicted almost every death that took place in Göz. The vision generally took place at night, between eleven and twelve. She awoke in great terror, and always was impelled to go into the open air, where she saw the funeral, after which she felt relieved and went to bed. (In this case, evidently a clairvoyant sleep-walker.) At first, she could see, from the place where she lived, the house from which the funeral proceeded; but later, when she removed to the opposite end of the village, and could only see the church and church-yard, she was unable to state in which family the death would occur, although she knew the sex of the person, and whether it was a child or a grown-up person. If it was a child, a figure of a man carried a small shining coffin under his arm. Before she understood the nature of these appearances, she endeavoured, for the purpose of discovering whether the procession was formed of living persons, to meet it; but an irrepressible terror came over her the nearer it approached, and an inner power compelled her to turn aside, although if any one else happened to be in the path of the procession it invariably gave way to them. She saw in this way that it carefully avoided the watchman when at a distance from him. She once saw a man who stood beside her, also at a funeral. She only sees this class of visions, though referring to all the inhabitants of the village, as well as her own relations. In 1837 she was still living, and in the full possession of her faculties and health. Among other remarkable circumstances she saw the coffin of a suicide without the usual radiance; when her second son died she overcame the terrible impulse to go out, as she was unwilling to see the funeral of her child, whose decease she had foretold. The following day she says that his head was surrounded by a glory which increased during the two hours preceding his death. Many years ago, Bagghesen, a shepherd of Lindholme, in Funen, had

the gift of second-sight. Very early, for several mornings following, he saw a man, whom he could not recognise, as his back was turned towards him, fall into a deep piece of water near his house. A few days afterwards, as he was going out very early to his work, his foot slipped on the edge, and he was drowned.

In the parish of Riesum, in Funen, lived a celebrated seer, Wilmsen. He once saw, near Nordriesum, a large funeral procession, in which it appeared to him that the coffin separated into two parts, and that each half was carried by four bearers. He was unable to explain this, but a short time afterwards, two persons were buried at the same time, and at the particular spot the two coffins swerved to the roadsides on account of a large puddle. (Kieser, Archiv, 8. Bd. 3. S.)

Paul Bredersen, in Bramstadt, saw a funeral, in which he perceived himself sitting, with his neighbour Christian, in a carriage drawn by two white horses. From this, he expected the death of Christian's mother; but he could not understand the white horses, as none of that colour were to be found in the village. In three weeks time the old woman died, and the neighbour's bay horses were harnessed to the carriage. The procession was already in motion, when one of the horses fell, and was not able to go any further. In great haste a messenger was sent to the nearest village, where it happened that the only horses to be procured were white ones.

In 1821 there was a seer in Niebüll who had many singular visions. He was a glazier, and at one time was engaged in putting in some panes of glass for a person of the name of Welfen. In the room where he was working he saw Welfen's daughter, a girl of eighteen years of age, lying on a bier; and in returning home he met her funeral. The father heard of this, but did not believe it, and laid some wagers that his prediction would prove false. The seer then added that a certain number of carriages would follow, and that there would be a strong wind, as in carrying out the coffin a quantity of wood shavings were blown about. Lastly, he said that the coffin would be let down so unevenly that they would be obliged to draw it up again. After a short time all this came to pass exactly as he had said.

A Madame Brand was second-sighted, but only at the death of the prebendaries of the Bern Minster, when she always saw a procession going towards the church.

A Hanoverian knight was walking in the royal gardens, and saw a funeral approaching from the castle; at the same time he heard all the bells ringing. Much surprised, the knight immediately went to the castle, and inquired who was being buried: every one laughed at him. Six days afterwards the news was received that King George of the Hanoverian family had died on that day and at the very moment when the knight had seen the procession.

Somewhat similar was Swedenborg's vision of the fire at Stockholm, at the moment of his arrival in Gotenburg from England. Many other examples having remarkable resemblance to magnetic clairvoyance may be met with in Werner's "Guardian Angels;" Kieser's "Archiv für den thierischen Magnetismus;" Martin's "Description of the Western Islands of Scotland," London, 1716; Jung Stilling's "Theorie der Geisterkunde;" "A Journey in the Western Islands of Scotland," by Samuel Johnson; "The Journal of a Tour to the Hebrides with S. Johnson," by S. Boswell, 1785; "Pinkant's Works;" Horst's "Deuteroskopie."

The most frequent and best known were visions and phenomena like those of the somnambulic state, which manifest themselves in various diseases. Philosophers never saw anything uncommon in them, and medical history records somnambulic phenomena even through the misty ages of the past. Aristotle considered soothsaying among persons of melancholy temperaments as a common circumstance; and Cicero speaks of the divinations of madness and insanity and other diseases under the influence of which people are accustomed to predict events. At the same time he makes the remark that possibly this may be ascribed to the use of peculiar drugs,—cardiacis atque phreniticis,—for that soothsaying belonged rather to a sick than a healthy body. Plutarch mentions many varieties of prophetic mania, and Pliny speaks in the same terms of catalepsy. I have already brought forward the older mediæval writers, among whom Aretæus and Galen state that soothsaying belongs especially to inflammatory and chronic diseases. The following have

given minute accounts of such cases:—Fernelius (De abditis morborum causis); Paul Lentulus (Historia admiranda de prodigiosa Apollonia, 1604); Dionis (Recueil sur la morte subite et la catalepsie, Paris, 1718); Sauvages (Nosologia method. 1763, t. iv., and Mémoires de l'Acad. des Sciences à Paris, 1742); Petetin (Mémoires sur la découverte des phénomènes qui présentent la catalepsie et le somnambulisme, symptômes de l'affection hystérique essentielles, 1787,—Electricité animale prouvée par la découverte des phén. phys. et moraux de catalepsie, etc., et de ses variétés par les bons effets de l'électricité artificielle dans le traitement de ces maladies, Lyons, 1808). All pathologists describe idio-somnambulism in nervous affections, and it would therefore be superfluous to give a long list of works on the subject; it will suffice to state that De Haen, Darwin, Willis, Brandis, Swieten, Pinel, Wichman, Reil, Hufeland, etc., have scientifically investigated this subject in their works, and endeavoured to accommodate it with known laws. From the importance of the subject we must enter a little into explanation and details.

In inflammatory diseases, particularly those of the brain, prophetic delirium often takes place. De Seze considers it an undisputed fact that in apoplexy and inflammation of the brain ecstatic states manifest themselves, and that not only new ideas are formed but a new power of looking into the future. Fernel tells us of a patient who in sleep spoke Latin and Greek, which he was unable to do when awake; he also told the physicians their thoughts, and laughed at their ignorance. Gueritant (Bulletin de la Société des Sciences à Orleans, Sept. 84,) mentions a young girl who has a peculiar power of recognizing persons at a distance, and who indicated the necessary course of treatment to be pursued in her case. A very similar case is related by Hunaud (Dissert. sur les vapeurs) of a cataleptic girl who predicted future events, as for instance,—"I see poor Maria, who takes so much trouble about her pigs; she may do what she likes, but they will have to be thrown into the water." The next day six of the pigs were driven home, and a servant fastened them up in a pen, as they were to be killed the next day. During the night, however, one of

them went mad, having been bitten a few days before by a mad dog, and bit all the other pigs. They all had to be killed and thrown into the water. Lentulus relates similar cases, as well in nervous as in spasmodic affections; and among others which Petetin mentions, one is very remarkable from the fact that he made experiments very similar to mesmerism before Mesmer had given his theory to the world.

The cataleptic person whom Petetin mentions had been for a length of time insensible to outward influences, and could neither see nor hear. Once, however, Petetin remarked that she understood him when he spoke close to the pit of the stomach. Soon afterwards she was able to see and smell in the same manner, and she had the power of reading a book or a letter even when a substance was laid between her and it. If a non-conducting body was laid between the object and the pit of the stomach she took no notice of it, but with good conductors the opposite took place. In this way he often formed a chain of persons, of whom the first touched the patient with his fingers, and the last, who was the most distant, whispered into his hand, and by this means the patient understood all that he said. If, however, the communication was interrupted between only two of the persons who formed the chain, by any idio-electric body—for instance, a piece of sealing-wax—the cataleptic patient remained perfectly unconscious of everything that was said: it was this which induced him to ascribe the whole phenomenon to electricity.

In another cataleptic patient, Petetin not only observed an entire transfer of the senses to the pit of the stomach, but also to the ends of the fingers and toes. Both of these patients showed, however, a remarkable activity of mind, and made frequent predictions of the future. Petetin was at that time a violent antagonist to magnetism, and it was not till near the end of his life that he became better acquainted with it.

Sauvages relates the following circumstance:—In 1737 a girl, twenty-four years of age, was attacked by catalepsy. Three months afterwards a remarkable state showed itself. When it came over the patient, she spoke with a volubility quite unusual to her. What she said had reference to that

which she had spoken the day before when in the same state. She repeated word for word a catechism which she had heard the previous day, and drew from it moral conclusions for the instruction of the people of the house. She accompanied all this with movements of the limbs and eyes, and yet was fast asleep. To test the truth of these appearances I pricked her, placed a light suddenly before her eyes, and another person shouted from behind in her ears. I poured French brandy and spirit of sal-ammoniac into her eyes and mouth, and blew snuff into her nostrils; I pricked her with needles, twisted her fingers, touched the ball of her eye with a pen, and even with the end of my finger; but she did not show the smallest sense of feeling. In spite of all this she was very lively, and spoke with great quickness. Soon afterwards she got up, and I expected to see her strike herself against the beds; but she walked about with great composure, and avoided all the beds and chairs. She then laid down again, and soon became cataleptic. If any one raised her arm or turned her head on one side during the continuance of this state, she would remain so as long as the equilibrium of the body was preserved. She awoke from this as from a deep sleep. As she knew from the faces of those around her that she had had one of her attacks, she was always confused, and generally wept the whole day, but she was totally ignorant of everything that passed in this state. After some time these phenomena disappeared, although it was very doubtful whether medicine had produced this effect. I have since heard that she has again become somnambulic, though without the previous cataleptic attacks. Her health was much improved." The somnambulism in which half-clairvoyant glances are exhibited, is often, as in this case, the crisis of a disorder. Hippocrates regarded it from this point of view, when he says, (Aphorisms, sect. vii. n. 5)—"In mania and dysentery, dropsy or ecstasy are beneficial."

The most frequent examples are recorded of nervous affections, hysteria, St. Vitus's dance, and epilepsy. Lentulus, who gives the case of Apollonia Schreier, of Bern, celebrated in 1604 on account of her visions and long-continued fastings, also mentions an epileptic boy who after the fits became ecstatic and sang hymns; then he would stop suddenly and say many remarkable things, even concerning the dead.

After the ecstasy he was like one who awakes from a deep sleep, and he declared that he had been with angels in the most lovely gardens, and had enjoyed the greatest happiness.

Somnambulic visions are almost always associated with chronic convulsions, particularly when the latter arise endemically; it was so among the "convulsionairs" of the Protestants in the Cevennes, who during the sixteenth century spread themselves over almost the whole of Germany (Théâtre Sacré des Cevennes); and also in the remarkable cases which took place at the grave of Diaconus Paris in the churchyard of St. Medard, at Paris, in the years 1724 to 1736. These possessed many points of resemblance with cases of "possession." According to Carré de Montgeron (La vérité des miracles opérés par l'intercession de M. Paris, Cologne, 1745, ii. vol. 4), these convulsionairs are said to have been insensible to thrusts and blows with pointed stakes and iron bars, as well as to the oppression of great weights. They had visions, communicated with good and evil spirits, and many miraculous cures are said to have been performed there; which, however, are designated by the Archbishop of Paris, in his Pastoral Letter of 1735, as, "miracula, quæ non aliam habent originem, nisi mendacia, dolos fraudesque,"—though this is in direct opposition to the accounts of the Jansenists, who regarded them as performed by divine assistance, and similar to the Apostolic miracles. The patients made use of very peculiar modes of treatment, called "grandes secours" or "secours meurtriers," and which are authenticated by the report of eye-witnesses and by judicial documents. They were belaboured by the strongest men with heavy work-tools, pieces of wooden and iron bars weighing thirty pounds; and instead of any severe or mortal injury to the body, a sensation of pleasure was experienced, which increased with the violence used. They also were covered with boards, on which twenty men and upwards stood, without its being painful to them. They even bore with the greatest composure more than a hundred blows with a twenty-pound weight, alternately given on the breast and the stomach with such force that the room trembled and those present shuddered. The sick persons even begged for stronger blows, as light ones only increased their sufferings. Any one who did not dare to lay on with all

his might was considered weak and cowardly; and only those who showered down the heaviest and most numerous blows were thanked, as these were said to give great relief. It was only when the power of these blows had at last penetrated as it were into the very stomach of the patient ("s'enfoncent si avant dans l'estomac de la convulsionaire, qu'ils parait pénétrer presque jusqu'au des, et qu'il semble dévoir écraser, tous les viscères," etc.) that he appeared contented, and exclaimed aloud, with every expression of satisfaction visible in his countenance, "That does me good!" ("que cela me fait de bien! Courage, mon frère! redoublez encore des forces si vous pouvez.") It is, however, a well-known fact, that spasmodic convulsions maintain themselves against outward attempts, and even the greatest violence, with an almost superhuman strength, without any danger of injury to the patient, as has often been observed in young girls and women, where any one might have almost been induced to believe in a supernatural influence. The tension of the muscles increases in elasticity and power with the insensibility of the nerves, so that no outward force is equal to it; and when it is attempted to check the paroxysm by force it gains in intensity, and according to some observers not less psychologically than physically. The attack is more likely to pass over by calming the mind and by repose of excited nature, without there being any necessity either to imagine those miracles and wonders which history has accumulated in this disease, or to drag in an explanation by means of good or bad angels, or belief and faith. I have observed the same manifestations in children, in Catholics, Protestants, and Jews, without the least variation; on which account I consider it to be nothing more than an immense abnormal and inharmonic lusus naturæ. It is certainly clear that in these unusual appearances the mind must undergo peculiar modifications; and we must admire the various capabilities of man for distant and foreign influences of which in his usual state he but rarely experiences anything: on this very account the sphere of activity and dignity of man is far too much underrated.

In the St. Vitus's dance patients often experience divinatory visions of a fugitive nature, either referring to them-

selves or to others, and occasionally in symbolic words. In the "Leaves from Prevorst" such a symbolic somnambulism is related, and I myself have observed a very similar case. "Miss v. Brand, during a violent paroxysm of the St. Vitus's dance, suddenly saw a black evil-boding crow fly into the room, from which, she said, she was unable to protect herself, as it unceasingly flew round her as if it wished to make some communication. This appearance was of daily occurrence with the paroxysm, for eight days afterwards. On the ninth, when the attacks had become less violent, the vision commenced with the appearance of a white dove, which carried a letter containing a betrothal ring in its beak: shortly afterwards the crow flew in with a black-sealed letter. The next morning the post brought a letter with betrothal cards from a cousin; and a few hours after, the news was received of the death of her aunt in Lohburg, of whose illness she was ignorant. Of both these letters, which two different posts brought in on the same day, Miss v. Brand could not possibly have known anything. The change of birds and their colours, during her recovery, and before the announcement of agreeable or sorrowful news, the symbols of the ring and the black seal, exhibit, in this vision, a particularly pure expression of the soul, as well as a correct view into the future. When later she again relapsed into the St. Vitus's dance she felt impelled to sing and speak rhythmically. This impulse at length degenerated into a perfect singing and rhythmical mania; so that at last she addressed the birds, and serpents, and demons, in nothing but verses."

In intermittent fevers, patients often manifest similar appearances. "Madame Sees, of Brandenburg, who was inclined to visions even in her waking state, saw herself, during a violent attack of the fever, lying as a little child in a lime-pit, while the nurse was wringing her hands beside it. Soon afterwards she saw herself, as an older child, standing by her mother's bedside, and repeating a particular prayer. Both were incidents which her father perfectly recollected, though Madame Sees remembered nothing of them. The first accident had happened during her infancy; the latter at her mother's sick-bed, where she learned to repeat the prayer."—(Werner, u. Bl. a. Pr.)

In Brandenburg, a woman of very common education spoke with a clergyman in iambic verses.

In Wolfert's "Jahrbüchers des Magnet.," an account is given of Benvenuto Cellini's vision during a fever. "This bodily and mentally strong man had been attacked by fever, brought on by violent excitement of mind, consequent on the anger and vexation produced by a great danger. The following apparition of imminent danger, which bears great resemblance to the Charon so often represented by this artist, was always obstinately denied by him to be a phantom; and he appears from the narrative to have rather considered it as the appearance of a spirit. 'In the meantime,' says Bellini, 'Felix, my apprentice, assisted me in every possible way, and did everything for me that one person could do for another. Whilst I was perfectly in my senses, a terrible old man approached my bed, who wished to drag me forcibly into his enormous boat; and I called to Felix to come to me and drive away the terrible old man. Felix, who was very much attached to me, ran to me weeping, and exclaimed, 'Away, old traitor! you shall not rob me of my happiness!' The presence of my friends was a source of calmness to me; I spoke sensibly with them, but begged Felix to drive the old man away. I was asked what was the appearance of the old man, and while I was describing him, he seized me by the arm and forced me into the terrible boat. Scarcely had I finished speaking when I became insensible. It seemed to me as if the old man had actually thrown me into the boat. In that state, they say, I remained as one dead for a whole hour; and three full hours passed before I had completely recovered from the effect. Suddenly I came to myself again, and called to Felix that he should drive the old man away. Felix wished to run for a doctor, but I told him to stay with me, for the old man feared him and would leave me. Felix approached, and I touched him, when it seemed to me that the furious old man at once retreated; I, therefore, begged the boy to stay with me. At these words Felix threw his arms around my neck, and exclaimed that he wished nothing more than that I should live. I replied, 'when you wish that, lay hold of me, and protect me from the old man, who fears you, Felix did not leave me, and gradually I became better: the

old man was no longer so troublesome; I only saw him occasionally in dreams. Once I imagined that he was coming to bind me with cords, but Felix got before him and struck him with an axe: the old man fled, saying, 'Let me be,—I will not return for a long time.'"

The allegory formed by the soul during Cellini's fever phantasies is extremely clear and speaking: it not only exhibits the power of the magnetic *rapport* formed during the course of the illness between Cellini and his servant Felix, but every word, every image, every change in this living picture, shows the peculiar language spoken by the soul in exalted states.

In cases of apparent death or swooning, all kinds of visions present themselves, a recollection of which often remains after recovery. In consumption, mental visions often increase as the bodily powers diminish. Menzel gives, in the "Leaves from Prevorst" (p. 165) the following remarkable example of apparent death, which is extracted from Clavigero's History of Mexico:—"Parzanzin, the sister of Montezuma, died in 1509. Her brother had her placed, after a splendid funeral, in a subterraneous chamber in the Palace garden, and had the hole closed by a stone. The following day the Princess Parzanzin awoke, returned to the world, and sent to inform her brother that she had things of importance to communicate to him. Full of astonishment, he hastened to her and heard the following:—'In my death state I found myself placed in the centre of a great plain, which extended farther than I could see. In the middle I saw a road, which at some distance separated into several footpaths. On one side a torrent flowed with a terrible noise. I was about to swim across, when I perceived a beautiful youth clothed in a snow-white shining garment, who took me by the hand and said, 'Hold! the time is not yet come. God loves you, although you know it not.' He then led me along the river bank, where I saw a number of human skulls and bones, and heard lamentations. On the river I saw some great ships filled with men of a foreign colour and in foreign dresses. They were handsome, and had beards, helmets, and banners. 'It is God's will,' said the youth, 'that you should live and be a witness of the great changes to come over this kingdom. The

lamentations arise from your ancestors, who are expiating their sins. Those in the ships will by their arms become masters of this kingdom; with them will come the knowledge of the only true God. At the end of the war, when that bath which cleanses from all sins shall have become known, you are to receive it first, and by your example incite others to the same.' After this speech the youth vanished, and I found myself alive: I pushed aside the stone, and was once more among men. The princess, it is said, lived many years in retirement. She was the first who was baptised at Tlatlalolko, in 1524."

"As in many cases," observes Kieser, "the abnormal matured spiritual life appears to be a superhuman knowledge, so in other cases does this abnormal cultivation of the mind become a penetrating power of vision more than human, and is then a psychical somnambulism. Such a case is known to me, where, before the outbreak of the French Revolution, a person in the last stages of consumption foretold its whole progress and consequences."

During the age of puberty, convulsions and somnambulic phenomena are very common in women; but in insanity they are often durable, and of that description in which, as it were, the state of somnambulism forms the *lucida intervalla*; for in insanity ecstatic states are not uncommon; and in all ages it has been regarded as prophetic, and in many cases venerated as holy.

The Hebrew word "Rabbi" (prophet), also means, one possessed by insanity; and the Greeks use the word "mania" also to express the idea of an inspired state. These ecstatic states, however, are passing paroxysms, and the visions are as variable as the spasms and those fleeting clairvoyant flashes which fall into the darkness of insanity. Predictions of all kinds, as well in reference to themselves as to others, are, according to Pinel's great experience, very often associated with aberration of the mind and nervous affections. The language of the soul in such cases is that of inspiration, and frequently allegorical. In asylums it is not unfrequently the case that songs, in perfect metre and the most elegant language, proceed from entirely uneducated persons. Tasso was most poetic in his wildest fits of mad-

ness; just so Lucretius; and Baboef is said to have written his last poems when in violent delirium.

"A person who was subject to periodical fits of aberration of mind, looked forward to them with pleasure, as he said that everything which he undertook in that state succeeded; that he was then able to speak fluently in verse, and to recite parts of Latin authors, which he had long forgotten, without hesitation and with great judgment."—(Werner, p. 56.)

The powers of the seer are very often remarkable in insanity, and express themselves in direct or in allegorical language.

Claus the fool, at Weimar, suddenly entered the privy council, and exclaimed, "There are you all, consulting about very weighty things, no doubt; but no one considers how the fire in Coburg is to be extinguished." It was afterwards discovered that a fire had been raging at the very time in Coburg (Steinbeck, p. 537).

Nicetas Goniates gives the following, in his Life of Isaac Angelus:—"When the Emperor was in Rodostes, he went to see a man named Basilakus, who, it was reputed, knew the future, though all sensible people considered him a fool. Basilakus received him without any signs of respect, and gave no answers to his questions; but, going up to a portrait of the emperor which hung in the room, poked out the eyes with his stick, and endeavoured to knock the hat off. The Emperor left him, in the belief that he was really a fool. Some time afterwards, however, the nobles revolted against him, and placed his brother Alexis on the throne, who had Isaac's eyes put out."

That man possesses within him a higher indestructible soul, which even insanity cannot corrode, is shown thereby that it continues its exalted existence surrounded by the greatest confusion of the mind, and in calm moments, and particularly previous to dissolution, shows itself raised far above the disorganisation of the body; even in spite of insanity of many years' duration it is still in perfect and undisturbed harmony, and is capable of cultivation and a higher perfection. This is proved by the case of a woman in the Uckermark, who had been insane for twenty years,

and who died in 1781. For some time a calm resignation to the divine will had been observed during the short intervals of reason. A month before her death she at length awoke from her long dream. Those who had seen and known her before this time, now knew her no longer, so increased and expanded were the powers of her mind and soul, and so noble was her language. She spoke the most exalted truths with a distinctness and inward clearness which is seldom met with in common life. People crowded round her bed of sickness, and all who saw her admitted that if during the long space of her affliction she had been in communication with the most enlightened persons, her comprehensive powers and knowledge could not have been greater than they now were. (Steinbeck, p. 538).

To that abnormal somnambulism which is similar in character to the manifestations of delirium and the visions of insanity, belong those conditions which are either produced by chance or by the use of certain poisons. In such cases we find a certain poisonous intoxication and an exaltation of the soul which usually leave behind great weakness and depression. To these belong all narcotics. Passavant has collected many well-authenticated examples in his "Investigations concerning the Magnetism of Life." Acosta states that the Indian dancing girls drug wine with the seeds of the Datura stramonium. Whoever is so unfortunate, he farther says, as to partake of it, is for some time perfectly unconscious. He often, however, speaks with others, and gives answers as if he were in the full possession of his senses, although he has no control over his actions, is perfectly ignorant of whom he is with, and loses all remembrance of what has taken place when he awakes. (De opii usu, Doringio, Jen. 1620, p. 77). According to Gassandi, a shepherd in Provence produced visions and prophesied through the use of Deadly Nightshade. The Egyptians prepare an intoxicating substance from hemp, called *Assis*. They roll it into balls of the size of a chestnut. After having swallowed a few, they experience ecstatic visions.

Johann Wier mentions a plant in the Lebanon (Theangelides) which, if eaten, causes persons to prophesy. (Johann. Wierus de lamiis, § s.)

Kämpfer informs us that, at a festival in Persia, a drink

was brought to him containing opium. After drinking it he experienced an inexpressible happiness. Afterwards he imagined himself to be sitting on a horse which flew through the air. (Pinel, Nosograph, Cl. iv. No. 97.) A similar feeling of flying through the air among the clouds is produced especially by henbane.

Here our thoughts naturally turn to the so-called witches of the middle ages, who maintained that they did so—for instance, riding to the Blocksberg; and it is well known that they used henbane internally as a magic drink, and ontwardly as an ointment. However, this does not by any means fully explain all the stories related of witches during the middle ages. (Passavant, p. 244.)

By means of the Napellus, Van Helmont produced a condition in which the altered activity of the mind expressed itself in a loftier manner than is usually the case when narcotic drugs are used. Van Helmont relates it himself (Demens idea, § 12):—

"I made use of the Napellus in various ways. Once, when I had only prepared the root in a rough manner, I tasted it with the tongue: although I had swallowed nothing, and had spit out a deal of the juice, yet I felt as if my skull was being compressed by a string. Several household matters suggested themselves, and I went about the house and arranged everything. At last I experienced what I had never felt before. It seemed that I neither thought nor understood, and as if I had none of the usual ideas in my head; but I felt, with astonishment, clearly and distinctly, that all those functions were taking place at the pit of the stomach: I felt this clearly and perfectly, and observed with the greatest attention, that, although I felt movement and sensation spreading themselves from the head over the whole body, yet that the whole power of thought was really and unmistakeably situated in the pit of the stomach, always excepting a sensation that the soul was in the brain as a governing power.

"Full of astonishment and surprise at this feeling, I watched my own thoughts, and made the most accurate observations. The sensation of having my imagination and power of reasoning at the pit of the stomach was beyond the power of words to describe. I perceived that I thought

with greater clearness: there was a pleasure in such an intellectual distinctness. It was not a fugitive sensation; it did not take place when I slept, dreamed, or was ill, but during perfect consciousness; and although I had often before been in ecstasia (V. Helmont must therefore have been naturally inclined to it), yet I observed that the former states had no connection with this, where thought and imagination were exclusively confined to the pit of the stomach. I perceived clearly that the head was perfectly dormant as regarded fancy: and I felt not a little astonished at the change of position. Occasionally the pleasure was interrupted by the fear that this unusual circumstance might cause insanity, being produced as it was by a poison; but the preparation and the small dose reassured me. Although I felt somewhat suspicious of the present clearness and penetration of thought, on account of the cause, yet my perfect resignation to Providence restored my former calmness. After about two hours a slight dizziness came twice over me. After the first I observed that thought had returned; after the second, that I thought in the usual manner. I have never since experienced anything similar, although I have used the same means."

V. Helmont makes the following remarks:—"Of this brilliant ray of light we can only say that it is intellectually higher than the material body, for it emanates from the soul, which itself is pure intelligence. It teaches us that the spirit of life has a free passage through the nerves; for the intelligence from the region of the heart penetrates everything, on which it shines as a taper shines through the fingers of young people. From that time," he continues, "I had clearer and more consequent dreams; I learnt to understand that one day instructs another, and that one night lends knowledge to another. I also learned that life, reason, sleep, are the workings of a certain light which needs no conductors; for one light penetrates the existence of another. At times the soul retires within itself, or expands in many ways,—in sleep, in waking, in contemplation, in enthusiasm, in unconsciousness, in mania, delirium, the passions, and, lastly, by artificial means."

From this we perceive that V. Helmont was well acquainted with the various descriptions of visions, and there-

from formed a theory peculiar to himself, respecting the activity of the soul through the nervous system. According to him, the determinations of reason arise in the brain, but associated with a nervous stream from the regions of the heart, where memory of the past and comprehension are situated. But everything which is future and purely abstract, without reference to the present, takes place entirely in the pit of the stomach, and distant things appear to be present,—on which account insane persons talk of distant things as if they were close at hand.

Lastly, Van Helmont explains clairvoyance as a direct sight of the soul, and believes this to have been the original state of man before the Fall; that now, however, it is cramped on every side by the body, and has transferred its duties to its handmaidens, the senses. After death, however, the soul regains its former clearsightedness, when it is no longer compelled to understand from conclusions drawn, but *now* and *here* will include all things, and memory and reflection will be unnecessary. The soul will then contemplate truth without striving and difficulty. (Imago mentis, § 24).

The gases and vapours by which the priests of old became ecstatic, or which were used upon the oracles, may be classed among the narcotics; the most violent convulsions were even then connected with somnambulism, as in the case of the priestess of Apollo at Delphi. Incense and the bewildering dances of the Turkish dervishes also produce dizziness and prophetic visions similar to those observed in the priests of antiquity, — in the Sabaism of the Canaanites in the service of Baal, in the Indian Schiwa and Kali, in the Phœnician Moloch, in the Bacchanalian festivals of the Greeks snd Romans, and at the present day among the Lapps and Finns. "In this case," says Passavant, "it is not the peaceful light which flows calmly from the soul, but lightning flashing forth from within. Where, however, in men impure in mind and spiritually evil, the deeper powers are aroused, such blackness may seize upon the roots of the mind, and such terrible moral abysses present themselves, that men under the restraints (social laws) could scarcely have imagined them possible. Such unhallowed ecstasies and evil manifestations are at least acknowledged by the religious teachings of both Jews and Chris-

tians, and the prophets of God have described them as in league with Satan."

The highest step in the system of visions is ecstasy—a removal from the world of the senses, so that the subject of the visions remains in a purely internal world, mostly without external participation. In ecstasy the imagination is heightened to such a degree that the body either appears dead, or is cataleptic, and insensible to all outward excitement. The mind, however, beholds distant and future events. These convulsions are distinguished from the conditions already described, by a recollection which is retained of them in the waking state. A certain natural disposition is necessary to the higher state of ecstasy; but it may be produced by outward and artificial means. Persons of great imagination, with an excitable nervous system and of impressible temperament, and particularly those of a religious turn of mind, are especially inclined to natural ecstasy. Poets and artists, as well as enthusiasts who are sunk in religious contemplations, are often thrown into an ecstatic state by very slight causes. Those ideas which float so constantly around them, form their world of the spirit, and on the contrary the real world is to them but a field on which the invisible ideas are reflected, or they carry its impressions with them to the realms of the mind. Poets and artists, therefore, often possess, in common with those persons who are naturally inclined to abnormal convulsions, an easily excited temperament. "For in the inner recesses of the mind," says Cicero, "is divine prophecy hidden and confined, as the soul, without reference to the body, may be moved by a divine impulse, which when it burns more vividly is called madness (furor)." "Without this madness," Democritus maintains, "there can be no poet;" in which Plato also agrees; "for every power of the mind may be violently excited if the soul itself is not disturbed. As regards very pure minds it is no wonder that they are acquainted with future things, as they are more divine in their nature." It was thus that the painter Angelico da Fiesole often fell into ecstatic states while painting, and had in them ideal visions. Michael Angelo says of a picture painted by him, that "No man could have created such a picture without having seen the original." (Görres' Mystic, i. 155.)

A similar instance is mentioned by Werner in the "Guardian Angels of Mozart." The Englishman Blake, who united within himself the painter, the musician, the poet, and the engraver, very often fell into an ecstatic state after his day's labours were over, and conversed in his visions with the heroes of the past, with spirits and demons, and maintained that by that means he had received an original poem by Milton, which he communicated to his friends. Even when on his death-bed he saw similar forms, and composed and sang poems. (Steinbeck, Der Dichter ein Seher, p. 443; J. Gerdes, idea errans in ecstasia, 1692; J. Z. Platner, De morbo ἐνθουσία ζόντιον καὶ ἐνεργουμένον, Lips. 1732; J. A. Behrends, Briefe über die wahre Beschaffenheit des neu inspirirten Feuerbacher Mädchens, Frankf. 1768.)

"A condition entirely different to the waking state is not always necessary for the mind to attain an inner sight," says Passavant; "for when it is but little directed towards outward things, and has been raised to a higher degree of inner life by contemplation, ecstatic states may take place."

When outward occupation is wanting to an overflowing imagination, when the easily impressed mind is over-fed with religious teachings, which according to age or constitution it is unable to digest, and when to all this is associated a weak and delicate frame of body, the elements are already present for a central and inward activity of the soul. Man in such cases usually recedes from the world surrounding him, and forms one within himself, which is seldom understood by any but himself. The mind when once roused can no longer remain in inactivity, but by day and night is surrounded by ideas and ideal forms, and now is often unable to distinguish whether its imaginings are merely a subjective sport of the fancy, dreams, or visions—or actually caused by the outward influences on his contemplations. A passive brooding and a self-consuming longing for an unknown object, may, however, merge into ecstasy as well as the mental activity which is fanned by a breath from heaven into a flame. In the first case, that sickly and mystical contemplation is produced which as it were exists within itself; in the second, the higher state of divine inspiration. With the former will be found silent communion in desert places

far away from the society of men, and deprivation of food and sleep, as well as violent self-castigation to stifle the impulses of our nature: with the latter we find that inclination to do good from love to men, which distinguished the saints and prophets. It is therefore easily to be understood, that among the hermits of Thebes, in the monasteries of the middle ages, among solitary shepherds, in secluded valleys and monotonous districts; as well as among persons who have been brought up with every thought studiously turned from the outer world, ecstatic states should arise, in which men experienced pleasure, from the fact that no limits bounded them, and no foreign influences prevented the mind from floating in the unbounded spheres of the imagination. Neither must we feel surprise when such seers of a less elevated nature are able to look far into the future, or present ideas in striking imagery, which they could not have learned from the outward world; for they rise from the inexhaustible, overflowing inner-spring of the spiritual universe, as the noblest germs of thought are unfolded in repose and seclusion, but are retarded by the whirl and restlessness of the surrounding world. We shall later regard this description of esctasy more narrowly, as found among the Indian seers and fakirs.

As representative of the retirement and seclusion of hermits and monks, I may mention the so-called Quietists, Hesychiasts, or ὀμφαλοψιχόι, umbilicamini, who inhabited Mount Athos in the fourteenth century. The latter name was given them from their mode of prayer, as it was taught them by their Abbot Simeon, in his works upon "Moderation and Devotion." "Sitting alone in a corner, observe and practise what I tell you; lock your doors, and raise your mind from every vain and worldly thing. Then sink your beard upon your breast and fix your eyes on the centre of the body—on the navel; contract the air-passages that breathing may be impeded; strive internally to find the position of the heart where all mental powers reside. At first you will discover only darkness and unyielding density; but if you persevere night and day, you will miraculously enjoy unspeakable happiness. For the soul then perceives that which it never before saw—the radiance between the heart and itself."

These hermits maintained this light to be the light of God, as it was manifested to the disciples on Mount Tabor. (Leo Allatius de ecclesiis occid. et orient., Colon. 1648, 1, 2, c. 17.) Similar mystical contemplations and visions of good and evil spirits are met with among the New Platonists; in the witchcraft and the cases of possession of the middle ages; and among the mystics of a higher order, as Pordage, Swedenborg, and Jacob Böhme.

The conditions manifested in saints and prophets, who are moved by the divine breath, are in reality distinct, and do not belong to the history of magic, but of religion. But from the similarity between these and other phenomena they have been generally classed with ecstasia; on which account we shall devote a little attention to them, but only to show the most striking differences.

To the various forms of clairvoyance during ecstasia must be reckoned that of the saints and prophets. But the abstraction of the truly inspired is not to be mistaken for the convulsive prophesyings of the seer, or those self-mortifying mountebanks who vibrate between madness and bigotry. The cause, as well as the manifestation and object, is very different from these. In all the examples already named, the ecstasia breaks partially and uncertainly through the surrounding mist; it rises and falls, ebbs and flows, according to the tone of the mind and the movement of the blood. A breeze which comes we know not whence, fans the slumbering ecstasy into a flame, and dies away again we know not how; it has no stated duration, and no firm purpose or end. Existence pines in solitude, and as the body wastes away by a life contrary to nature, and becomes a useless encumbrance, so does the mind lose all sense of the beauty and harmony of nature; it loses all power of useful and inventive thought; it no longer is capable of loving its neighbour more than itself; and no longer has the power of unfolding powers and capacities of the will and character, which would operate beyond the narrow bounds of individuality, in distance and the future. It was not entirely without foundation, that of old these enigmatical phenomena whose influences for good or evil have something of a supernatural appearance, were ascribed to a hidden and internal demon, who appeared now as a soothsayer, now as a mis-

chievous imp, now as a devil, or even rose sometimes almost to a state of inspiration. This demon is always prophetic, even when false and evil, for it urges man on to wicked deeds and inclinations, at first gently, but afterwards with ever-growing power as soon as its whisperings are listened to. It seems that the devil seeks to rouse the evil lying dormant within us, to deride the attempted resistance, ridicules the timid, embitters the gentle, betrays the hopeful, and endeavours to cut off the path of reformation to all. Schubert says—"There is also that inclination of the devil to praise evil as something good, and to turn truth by this means in a dangerous lie; and also to praise goodness for the purpose of making it suspected."

The enthusiasm of real religion gives, however, evidence of a higher and invisible order of things, which acts upon the material world of man, and produces in him a touching and deep conviction, and a gentle and refreshing illumination. The soul, inspired by the divine breath, is no longer restrained in its working and activity, for its visions are not phantoms raised upwards by a mind agitated and distracted by fear, restlessness, or dissatisfaction; the body has not become through convulsions or voluntary mutilation a useless burden, a withered reed, or a broken casket, but is even in its natural weakness an untiring instrument of works and deeds, which scatter blessings over present and future ages.

If we regard these differences more narrowly, we shall have but little difficulty in defining the boundaries between the lower order, the magical ecstasy, and the higher and divinely inspired holy seers and prophets. The motives are as different in each as the actions. In the magic ecstasy of the Brahminic initiation, in the religious fanaticism of the hermits of the Theban Desert,—the self-torturers,—the visions and the imagined comunication with God take place by chance, or through artificial agencies; but in the real prophets and true saints the divine mission falls unexpectedly upon them from above. A self-arrogated excellence and self-sufficiency are the mainsprings of the former; it exists in seclusion, darkness, and solitude; it renounces every social bond of life, and every endeavour to cultivate the mind. In the latter, reign, on the contrary, humility, pleasure in light and life, with the impulse to

work openly and actively. No division of stations takes place, but every power is united to form a common whole; the prophet preaches the word of God and the belief in His power; the reward and punishment for good and evil deeds; and the love of God and our neighbours, is his open admonition. If in the former, pride in self, and contempt, or, at least, but small esteem for the world, is to be found, with the continual striving for a perfect apathy of the passions, so may we observe in the latter a wise use of life, a joyful peace in the service of God, with the continual remembrance of the weakness of human nature, with the continual prayer for divine assistance to understand and receive the knowledge of universal truth, and the true obedience and resignation to the will of God. The true prophet is a child in humility, a youth in action, and a man in counsel. The world is often a hell to the ecstasist; but, to the saint, a school, where duties are learned, and the scholar becomes a useful member of the scheme of nature. In the former, commands are given by the seer; in the latter, the prophet announces them as the revelations of God. There, the means of producing ecstasy are contempt and renunciation of the world, and unnatural mortification of the body: here, the world is arranged for enjoyment of life; and the true prophet makes use of no artificial means: he repeats the word directly received from God, without preparation or mortification of the flesh—communicates it—and lives with and among his fellow-men.

The visions of the magician are, even in the highest stages of enthusiasm, merely shadowy reflections, surrounded by which, the world, with its significations and even its inner constitution, may be seen by him: but the lips are silent in the intoxication of ecstasy and the dazzling light of his pathologic self-illumination. On this account, the many phantasmagoria of truth and falsehood; the changing pictures of the imagination, and the feelings, in disordered ranks and inharmonic shapes; the wanderings and convulsions of the mind and body. Their visions are not always to be relied upon, neither are they always understood. In the prophets, visions are the reflection and illumination of a divine gentle radiance on the mirror of their pure soul, which retains its whole indivi-

duality, and never forgets its perfect dependence and connection with God and the outer world. The contents of these visions are the common circumstances of life—religious as well as civil; the words are teachings of truth, given clearly and intelligibly to all men and ages. The prophet neither seeks nor finds happiness in the state of ecstasy, but, in his divine vocation, to spread the word of God; not in an exclusive contempt, but in the instructing and active working among his brethren. The true prophet does not, therefore, sink into inner speculations, and forget even himself in his imaginative world, but retains his living connection with God and his neighbour in word and deed. As, in the higher states of inspiration, the causes and the manifestations vary, so do also the motives and the consequences.

The Brahminic seers complained of the gradual retrogression of the mind from its pristine radiance towards perishable nature, and the dominion of death, according to the various stages of the world, and deplored the misery, the dissatisfaction, the deterioration connected with it: all this we find in the mind and body of the degenerated heathen nations of India. On the contrary, how has not the illumination of the mind increased through the prophets of Israel in respect to religion, and through that also, gradually and historically, on the civil system! The spirit of Christianity, which rests upon the west, gradually extends its peaceful influence; and while other nations are everywhere else sinking into the torpor and darkness of Paganism, mountains are here transplanted through faith, and by word and deed, and by true Christian love, trees are planted whose fruit will some time refresh the heathen, but which can only be fully ripened in another world, to which our eyes must unceasingly be directed. The magical seer lives in the intoxication of his own visions; the prophet lives in faith; and actions, not visions, are signs of holiness. "Probatio sanctitatis non est signa facere, sed unumquemque ut se diligere, Deum autem vere cognoscere," says St. Gregory. If we regard all this according to the causes and the results, we shall arrive at the following conclusion:—

According to its origin, magic vision is the work of man planted in an unhealthy ground, whether it arises voluntarily or is produced by the science of the physician. An

abnormal state of health always precedes it—sleep, and an unusually exalted state of the faculties. Visionary ecstasy has its origin particularly from the body; and, however it may be produced, nature always holds the seer with a strong hand, even when he has reached the higher stages.

Prophetic inspiration is the result of the divine spirit. The voice of God comes unexpectedly, and irrespective of the physical state. The physical powers become perfectly dependent upon the mind, which uses them for noble and pure ends: a state of sleep, with altered functions of the senses, is by no means necessary.

The magnetic ecstasist directs his attention towards objects which present themselves voluntarily, or are produced by himself, or by the skill of the physician, and the earthly life of man forms generally the sole field of his vision. He is influenced from without. The influence of the inclinations, the tendencies of human nature, are never absent in the magnetic circle of the seer; on which account his influence is but seldom of an elevated character.

There are no variations in the exhibition of the true prophet; he announces nothing from the magic circle, but alone the will of Him who is the beginning and the end. To instruct his neighbours in the divine knowledge—to spread the perception of truth and love among his fellow-men, is his one desire; he is therefore an unwearied and victorious antagonist to evil and wickedness. He seeks not anything worldly—selfishness, the passions, ambition, health, are disregarded by him. He preaches the future, not the present happiness of all, through the inspiration of God, and travels on, a mediator between God and man, gloriously radiant in word and deed. He does not seek seclusion, does not lose himself in visions and phantasies, prophesies nothing grievous, but great and universal truths to ages and nations. Armed with divine powers, he is able to perform miracles, as well upon himself as upon others. Comfort, peace of mind in suffering and trial, warnings against great dangers, the healing of grievous sickness, help in want and persecution, are his glorious powers; and to spread the dominion of Christ, and elevate mankind, is the object of his strivings. Self-advancement, and every worldly advantage, is disregarded by the men of God. The belief in His

power is the foundation of their actions; and they complete all commandments by the love they bear to all, and which is the greatest virtue.

Of the ecstatic states and visions of the Old Testament we shall have more to say at a subsequent time: but a few examples from the saints may be mentioned here. The trances of Saint Francis of Assisi are well known, in which the seraph burned the wounds of our Saviour into his body with a ray of fire; as well as the history of St. Anthony, the unwearied combatant against the temptations and attacks of the evil one; the visions and ecstasies of St. Suso, Macarius, Bernard Ignatius, and many others. The following, however, is extremely important with respect to the foregoing remarks:—

"The life of St. Catharine of Siena was but short—thirty-three years,—but her deeds were great and numerous. With a very weak and fragile body, she was sometimes sunk in religious meditations in her cell; at others, bearing her words of fire through cities and countries, where the people who flocked around her were taught and instructed, she entered hospitals to visit those struck by the plague, and to purify their souls; accompanied criminals to the place of execution, and excited repentance in their obstinate hearts. She even stepped into the fierce tumults of battle, like an angel of the Lord, and restrained the combatants by her own voice; she visited the Pope at Avignon, and reconciled the Church; she changed the unbelief of sceptics into astonishment; and where her body was not able to go, there her mind operated by her fiery eloquence in hundreds of letters to the Pope, to princes, and the people. She is said to have shown a purity and inspiration in her poems which might have ranked her with Dante and Petrarch. Here is divine inspiration,—holy and miraculous power!"

St. Brigitta, a descendant of the Gothic kings, had spread so many teachings and religious writings among the people, during the fourteenth century, that the Concilium of Basle investigated her doctrines, and having found them to be true, had her words translated into every European language.

Thomas à Kempis describes the life of Lidwina, of Schiedam in the Netherlands, who was blind of one eye and weak-sighted in the other, and yet saw events which took place in

other countries. She was afflicted with internal tumours, which never healed, and in which worms were produced. Her forehead and her chin split and opened. She visited the monastic establishments in spirit, and often, when receiving the sacrament, was surrounded by light: even her dark room was often illuminated in the same manner, to the terror of those about her. If any unclean person touched her, black spots were left upon her skin. "But she seized upon the hearts of all men, and her fame was spread over the whole world," says her historian; "and she performed such miracles, radiant with her own holiness, that from the rising to the setting of the sun the name of the Lord was praised in those two maidens (Lidwina and the Maid of Orleans): the Lord, who raises the lowly and humiliates the proud, and who proves that He does not regard birth and station, but chooses the weak—He who reigns in threefold majesty and glory."

Chosen from the many examples which are of a merely secondary importance and interest, a few passages from the life of St. Hildegarde may be quoted as a counterpart to the above, shewing how God is powerful in the weak, and that these, above all others, appear calculated to throw some light upon the nature of magnetic sight. Hildegarde was a Christian prophetess, who in her time exercised great influence in ecclesiastical affairs, and had visions almost more frequently than any other person on record; they were symbolical, and usually to be explained by her. For instance, she had visions of a great mountain the colour of iron; of innumerable lamps; of a strange round instrument; of an indescribably bright light; of a woman who was of various colours; of a shining and inextinguishable fire; of a portrait of a very quick woman (procerissimæ mulieris); of a round tower as white as snow; of a strangely-shaped head; of five animals; of a harmony floating through the purest atmosphere, etc.

From her earliest years she had visions, was continually sickly, and fell into cataleptic trances of considerable duration. In a manuscript (which is to be found in the Library at Wiesbaden, as well as some remarkable drawings of her visions), and also in her letters (S. Hildegardis, Epistolarum liber; Coloniæ, 1567), she gives minute particulars con-

cerning her life; from which I shall make the following extracts:—

"In her eighth year Hildegarde was placed with a very pious woman, who only gave her the Psalter to read, and brought her up in great simplicity. The power of her mind only expanded later. In her book, 'Scivias,' she says,—'When I was twenty-four years and seven months of age, a fiery light coming from heaven filled my brain and influenced my heart—like a fire which burns not, but warms like the sun—and suddenly I had the power of expounding the Scriptures.' During the greater part of her life she was confined to her bed; but those forces which were wanting to the body were replaced by her spirit of truth and power; and while the body diminished, the intense fire of her soul increased. An inner voice commanded her to make known her visions; but it was very much against her own wish. After this communication her health became better. When Hildegarde became renowned, Pope Eugenius III., on the recommendation of his former tutor, Bernhard de Clairvaux, sent several learned men to her to gain information concerning her. The cataleptic trances were most frequent before she entered the convent at Burgen,—so much so, indeed, that the Abbot who visited her, finding that with the greatest exertion of his strength he was unable to move her head, declared her to be a divine prophetess (*divina correptio.*) After she had mentioned the habitation of St. Robert at Bingen, and they had refused to take her there, the Abbot came to her, and said, that 'in the name of God she should arise and go there.' Hildegarde immediately arose as if nothing had ever ailed her. Regarding her visions she wrote as follows to the Monk Wibertus:—'God works for the glory of His name where He wishes, and not for the honour of men. In my continual anxiety I raise my hands to God, and am borne by Him like a feather carried in the wind. That which I see is not distinct as long as I am bodily occupied; but I have had visions from my childhood, when I was very sickly, until now, when I am over seventy years of age. My soul rises, by the will of God, in these visions even to the depths of the firmament, and overlooks all portions of the earth and every nation. I do not see things with the outward eyes, nor hear them with the ears, nor

perceive them through other senses, but with my soul's eye; for I see them when awake, by day as well as by night.' At another place she says, 'In the third year of my life, I beheld such a light that my soul trembled; but, on account of my youth, I was unable to describe it. In my eighth year I was admitted to a spiritual communion with God; and, till I was fifteen, I beheld many visions, which I related in my simplicity, and those who heard me were astonished, wondering from whence they could come. At that time I also felt surprised that while I saw internally with my soul, I also saw outwardly with my eyes; and as I never heard of a similar thing in others, I endeavoured to conceal my visions as much as possible. Many things of this world remained unknown to me on account of my continual ill-health, which, dating from my birth, weakened my body and destroyed my strength. During one of these states of prostration, I asked my attendant if she saw anything besides the things of this world: she replied, that she did not. Then a great fear seized upon me, and I dared not open my heart to any one; but during conversation I often spoke of future events; and when the visions were strong upon me, I said things which were unintelligible to those around me. When the strength of the vision was somewhat abated, I changed colour and began to weep, more like a child than a person of my age; and I should often have preferred to be silent if it had been possible. Fear of ridicule, however, prevented my saying anything: but a noble lady with whom I was placed noticed this, and told a nun who was her friend. After the death of this lady I had visions till my fortieth year, when I was impelled, in a vision, to make known that which I saw. I communicated this to my confessor—an excellent man. He listened willingly to these strange visions, and advised me to write them down and keep them secret, till I should see what they were and whence they came. After he perceived that they came from God, he communicated them to his Abbot, and gave me his aid in these things. In the visions I understood the writings of the Prophets, the Evangelists, and some holy philosophers, without human assistance. I explained much in these books, although I was scarcely able to distinguish the letters; I also sang verses to the honour of God without

having had any instruction in singing—having never even learned a song. When these things became known to the Church at Mayence, they declared that these visions came from God, and by the gift of prophecy. Upon this my writings were placed before Pope Eugene, when he was at Trier, who had them read aloud before many, and then sent me a letter begging me to commit my visions to writing.'

Attracted by her fame people went to see her from all parts of Germany and France. She explained passages from Holy Writ; many received counsel for bodily ailments; many were relieved from sickness by her blessing. By her prophetic spirit she was acquainted with the thoughts of those near her, and reproved some who only went to see her from curiosity. As these were unable to answer the spirit which spoke within her, it often happened that they were struck with surprise, and believed. The Jews who entered into conversation with her she endeavoured to lead to a belief in Christ by words of pious exhortation. She spoke to all with gentleness and love; often reproved the nuns like a mother when they disagreed among themselves, or gave way to a longing for the world. The determinations, the intentions, and the thoughts of others, were so perfectly known to her, that at divine service she gave to each one a blessing according to the nature of their hearts; for she saw in the human mind the future life, even in some cases the death, and, according to the state of their souls, their future reward or punishment. These great secrets, however, were confided to no one but her confessor, to whom she related even the deepest secrets of her heart; and through all this she retained the greatest of all virtues—humility. Her influence upon persons was as wonderful as her inner sight; and the age in which she lived universally attributed miraculous powers to her.

"Her power of healing sickness," writes her biographer, "was so wonderful, that scarcely any one who sought her aid went away without restored health. A girl suffered from tertian fever, which no medicines could subdue, and therefore begged for aid from St. Hildegarde, who laid her hands upon her in the name of the Lord and blessed her: she immediately recovered. A lay brother, Novicus by name, who suffered from the same fever, hearing of the miracle

performed on the girl, went in humility to Hildegarde, received her blessing, and returned sound. A girl, Bertha, was afflicted with a tumour of the neck and breast, and could neither take food nor drink: Hildegarde made the sign of the cross upon the suffering parts, and restored her to health. A man went to her from Swabia, whose body was swollen all over: she kept him for several days near her, touching him with her hands, and, by the grace of God and her blessing, he recovered. A child, seven months old, suffered from convulsions, and was cured. She was not only of service to those who were near to her, but also to those who were at a distance. Arnold Von Wackerheim, whom she had long known, had such a pain in his neck that he was quite unable to change his position. He awaited in faith the benefit of her prayers: Hildegarde, relying on the mercy of God, sent him some holy water, and by the use of it the pain vanished. The daughter of a woman in Bingen was unable to speak for three days: her mother went to Hildegarde for aid, who gave her nothing but water, which she herself had consecrated: when the daughter had drunk of it she regained her voice. The same woman gave the remainder of the water to a sick youth who was supposed to be near to death; after drinking and washing his face he recovered. In Trier lived a girl who was approaching her destruction through an unbounded passion for a man: her parents, therefore, sent to Hildegarde, who, after praying to God, blessed some bread with many tears which she shed over it, and sent it to them: after the girl had eaten it, her passion gradually left her."

Hildegarde also appears to have had the power of appearing to distant persons, as has since been observed in ecstatic persons. Her biographer says,—"What shall we say of this maiden, who was able to warn persons, by a vision, who were in great danger, and who had mentioned her in their prayers? A young man, Ederich Rudolph, stopped for the night at a little village, and, on going to bed, prayed for the assistance of Hildegarde. In a vision she appeared to him in the very dress which she at that time wore, and told him that his life would be in danger from his enemies if he did not at once leave the place. With a few of his companions he instantly left; and those who remained were overpowered by their pursuers."

Several similar cases are recorded. Hildegarde's visions did not only refer to single individuals, but also to general events; for instance, the great division which should occur in the church after her time. For many years she was the oracle of princes and bishops. She was born in 1098, and died in 1179, on the 17th September, as she had long before predicted to her friends. Till her end she was scarcely ever free from suffering; and the manner in which she bore these afflictions is shown by the motto in her ring, which is preserved at Eibingen,—"I suffer willingly."

In my work "Magnetism in connection with Nature and Religion," I have given some extracts, agreeing in many particulars with the above, from the History of Giovanna della Croce, of Roveredo, whose life and autobiography were published by Beda Weber in his work "Tyrol and the Reformation, in Pictures and Fragments," from manuscripts which fell into his hands. She enjoyed such reputation for the truth of her predictions, that, during the thirty years' war, the highest princes and warriors, even of the Protestant faith, sought her advice and corresponded with her. She was weak in health, but eminently pious in disposition; knew the thoughts and inclinations of others, and reproved them for their perverse hearts,—not excepting her own confessor, and spread blessings and health far and wide around her.

I have also mentioned the history of the Maid of Orleans somewhat minutely; have treated of her life, her visions and deeds, and the pious inclination of her mind, from the Report of Görres (Die Jungfrau von Orleans, nachden Processacten und Gleichzeitigen Chroniken, Regensburg 1834); and also from Charmette (Histoire de Jeanne d'Arc, surnommé la Pucelle d'Orleans: Paris, 1817);—to which works, as also to Görres' "Mystic," I refer the reader for more minute and circumstantial particulars concerning these and other inspired persons.

It has become common at the present time to have but little consideration for the above-mentioned examples, but at the same time to think much too highly of phenomena which agree with them in many respects. For of late years very remarkable phenomena have been observed in persons

of the female sex, and of very pious or even fanatical dispositions; and these have been either allowed to pass unchallenged from a theological point of view, as supernatural wonders, or, on the contrary, have been ascribed to fanaticism, or intended deception. These are those rare and very remarkable states in which persons, sunk in religious contemplation and ecstasy, have inward visions, particularly of our Saviour, and in which certain signs, as the cross, and scars, are impressed in their bodies, accompanied, generally, with bleeding from the forehead, the hands, the feet, and the side. Visions and prophecies are not wanting, but are seldom regarded with any degree of attention by the ecclesiastics who usually surround them. The persons subject to these visions seldom eat much; and other phenomena are connected with their conditions, which will make it necessary for us to regard them in connection with each other, as they possess many magical (not magnetic) features, and from the fact that lately they excited much attention in various parts of Germany. In another work I have collected accounts of all the different appearances, and have subjected them to a course of scientific and physiological investigation; endeavouring to trace everything wonderful and supernatural to well-known laws of nature, and thereby transferring them from a theological to a medical foundation. In that work I have collected every known instance of similar appearances from the earlier centuries, and must refer the reader to that work for more minute particulars, should he feel inclined to become more intimately acquainted with them. I have there mentioned (1) A. K. Emmerich, a nun at Dülmen; (2) Maria v. Mörl, who is still living at Kaltern; (3) Dominica Lazari, at Capriana, in the Tyrol, the daughter of a miller, and who is still alive; (4) and many examples of older date. The subject is anything but uninteresting; and for the purpose of enabling the reader who is unacquainted with it to form an opinion, I shall give a short account of the first-named person, as I have extracted it from her biographies: the remaining cases are all similar in the principal facts, though slightly varied in physiological points. I have endeavoured to prove that the persons in whom these phenomena present themselves do not belong to the higher category of saints which we have just treated

of. from the fact that, beyond the merely religious senses, no others are excited, as is the case in the latter; and, moreover, that all the phenomena arise from natural, not from supernatural causes. All these persons were afflicted with sickness, and in general also subject to the most violent spasms and convulsions, without any power of acting beneficially upon others, or of revealing the futurity of events or humanity. The visions which are occasionally met with associated with spasms are nothing extraordinary; and the appearance of bleeding wounds on the body are to be explained psychologically, as the intensely active imagination in all these cases preserves its power, and transforms the ideas of the fancy through an uninterrupted contemplation, into permanent shapes, which even obtain a certain plastic firmness in the body, as similar appearances have been observed in nature, and in pathological conditions; so that we are by no means justified in ascribing them to artificially produced deceptions, even if (sit venia verbis) intentional deceptions had taken place. The soul creates and the body forms; and, in fact, only according to that shape which has been held before it. The imagination is the creative and inventive power of the soul, which endeavours to reproduce outwardly that which it inwardly believed; and this succeeds more especially when the body is in a passive condition, and the outward senses are dormant. Even animals—as, for instance, horses—have been known to produce young of a certain colour which has been constantly before them; the nightmare, the terror of an inevitable danger, have been known to leave permanent marks upon the body. As the human imagination, however, alone creates ideas, so can it alone impress ideal marks,—as the wounds of our Saviour, on the body.

Anna Katharina Emmerich, a sister in the Convent of Dülmen, had numerous visions, and the remarkable power of distinguishing between harmless and noxious plants, as well as between the bones of saints and those of any other person. In frequent ecstasies she revealed secrets to various persons, which could only have occurred by a higher inspiration; and particularly to the clergyman and her confessor. Born in the neighbourhood of Coesfeld, she was sickly, but of a pious disposition, from her childhood; and even before

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she entered the convent had a vision of the Saviour, who appeared to her as a radiant youth, offering her a garland with the left hand, and a crown of thorns with the right. She seized the latter, and pressed it with devotion on her brow; but on recovering consciousness, felt a severe pain encircling her head, and drops of blood appeared.' In 1802 she entered the convent at Dülmen; and it was at that time that her remarkable history, in fact, commenced; though it was not till 1814 that it was made known—first by Von Druffel, in the Salzburg "Medicinisch-chirurgischer Zeitung," and in 1815 by her attendant physician, in a small pamphlet. With the latter I have enjoyed the advantage of a personal communication. Many particulars were subsequently reported concerning her, which found violent opponents and defenders.

The most important and accurate account is given by Clemens v. Brentano—who observed her for years—in his work "Das Bittere Leiden unsers Herrn nach den Betrachtungen der Gottseligen Katharina Emmerich." From her childhood she was of a weakly constitution; and, according to medical testimony, was during her residence in the convert often confined for weeks to her bed. In March 1813 the Rev. Mr. Stensing communicated to the Ecclesiastical Board that Katharine Emmerich for several months had not taken any medicine, and no sustenance but a little water, and, according to Druffel, a few drops of wine mixed with it: nothing else would remain on her stomach; and she perspired considerably. During the course of the evening a fainting fit would most probably take place, in which she would lie like a piece of wood. Her face during this state, however, always bore the most perfect aspect of health; and she replied to the priestly blessing by making the sign of the cross; (according to Druffel, she was pale and thin). The most remarkable features in this case were, a bloody crown encircling the head, marks of wounds in the hands and feet and in the side, and two or three crosses on the breast. These, and the mark round her forehead, often bled; the latter usually on Wednesday, and the former on Friday, and with such obstinacy that very often heavy drops ran down. This statement was subscribed by physicians and others, as well as by Katharine Emmerich herself. To this docu-

ment was added, that she had, from her youth upwards, been piously inclined; that she considered resignation, under trial and suffering, to the divine will, one of the most divine gifts, as it brought her nearer to our crucified Saviour; but that in the convent she was regarded as an enthusiast, as she went to Communion several times during the week, and spoke with much enthusiasm of the happiness of suffering, as well as occasionally letting fall a few words about visions. To investigate these particulars, the Ecclesiastical Board visited Dülmen several times, and found the facts more or less to agree with the report; particularly that upon the breast was to be seen the figure of a double cross, in single, red, connected lines, under which was a greyish patch of the size of a clover leaf, from which at first acrid matter issued. A gentle touch produced trembling in the arms and the whole body. The bleeding had gradually developed itself, and for four years she had experienced unceasing suffering; and before each flow of blood a stronger sensation of burning. All accounts agreed that no corrosive substances could have produced these wounds, for at a later period they were carefully washed and watched for eight days. On the back, and in the inside of the hands and feet, wounds were visible, on which was a crust of blood of the thickness of paper. Katharine wished to remain quite unnoticed. and was very unwilling to receive visits; and she of all others was unlikely to reap benefit from her sufferings. At her interrogation she said, that it was very hard that she should be subjected to it, as she only wished to be left to the will of God. After this, judicial investigations were instituted from Münster; and she was obliged to submit to many annoyances, as they always inclined to believe her to be an impostor: but these did not bring to light any fresh evidence.

In the Mastiaux "Kirchenzeitung" of 1821 we find the account of a visit paid to her by Count Stolberg, in which the particulars are materially the same as those we have already mentioned. In this it is stated that during the whole winter and spring her whole nourishment consisted of a daily glass of water and the juice of a piece of apple or a plum, and during the cherry season she occasionally took a cherry. For ten days she had been watched by credible

witnesses day and night, and one-and-thirty witnesses confirmed to the fact. Nothing had passed from her for three weeks. Although she perspired copiously, there was not the least unpleasant odour in the room. In her fainting fits and convulsions she had often phantasms, like fever-patients, or spoke in strange and beautiful language. Early on the Friday the thorn wounds in her brow and the back of her head began to bleed; later in the day the eight wounds on her hands and feet; and the marks of the thorns round the head could not be more accurately painted by the most skilful artist. On removing the drops of blood, small red punctures still remained. Blood-drops oozed from the wounds; and she always felt relieved by a copious bleeding. With the double cross on the breast it was the same. This nun, who in her childhood herded cattle, and laboured hard, now spoke in a gentle voice, and expressed herself on religion with a nobility of language and elevation of mind which she could not have learned in the convent. Her spiritual expression, her cheerful friendliness, her penetrating knowledge, and her love, breathed forth from every word she uttered.

One very remarkable passage in Brentano's writings must not be overlooked, in which he says, that in his native country, about Coesfeld, there were persons who were able to foretell deaths, marriages, and military movements, from visions; also that Katharina Emmerich occasionally sewed together children's clothes during the night, and without light, at which she was very much surprised the following morning. "Her childhood," says Brentano, "has much resemblance to the childhood of the venerable Anna Garcias and Dominica de Paradiso, and other contemplative spirits of the lower ranks. From the earliest time of her recollections she had enjoyed a high and yet friendly guidance, which continued till her end. A gift, which we find alone in the histories of St. Sibyllina de Pavia, Ida von Löwen. Ursula Bennicasa, and a few other pious and holy persons, was in her a permanent quality from her childhood—the gift, namely, of distinguishing between good and bad—holiness and wickedness—in man and the spirit. As a child, she was accustomed to bring home with her, from great distances, plants, which she alone knew to possess healing

virtues; and, on the contrary, destroyed every poisonous plant, and particularly those which were used in the rites of magic and superstition. At heathen mounds and burial places she felt repulsed and ill at ease, but was attracted by the reliques of saints. She distinguished the bones of saints when placed among others; and not only told various incidents from their lives, but also related the various changes by which they had been handed down." As regards the phenomena of the ecstatic state, Brentano refers the reader to the life of St. Magdalena à Pazis, with whose life that of Katharina Emmerich bore much resemblance.

Maria v. Mörl had very similar appearances to Katharina Emmerich; but the higher conditions were neither so pure or so distinct. She is now in the convent at Kaltern. On the contrary, Domenica Lazari, who suffers more physical pain, has the wounds, which bleed every Thursday and Friday, more distinctly marked on her hands and feet. On her back and side the wounds are more distinct than in any other recorded case. Her feet and legs have, as it were, grown together, from her continual lying in bed. On the back of the hand, and the instep of the right foot (the left foot is alway covered by the sole of the right), two prominences are to be seen when there is no bleeding, which bear a perfect resemblance to the heads of two nails. She suffers the most terrible pain and cramps; and is often heard to cry out "O, dio, ajutami!" at several houses distance. The most singular circumstance, however, is, that, winter and summer, she lies in a miserable room with the windows open, and only covered with a thin cloth; and that during unsettled windy weather she is much relieved. Since 1834 she has neither taken food nor drink. For two years her dissolution has been daily expected.

Other cases of bleeding wounds are on record,—as, for instance, one in the fifteenth century, of a girl at Ham, as related by Rolewink, 1414:—"Quæ veracissima stigmata dominicæ passionis habuit in manibus pedibus, ac latere."

Another was a Beguine at Delphi, according to Raynaldus. Lillbopp relates it as of a nun at Hadamar; and Beda Weber mentions the same of Giovanna della Croce, and of Maria Hunber, the prioress of the School Sisters at Brixen during the thirty years' war. A similar case was that of Frederika

Reinholdt, "the miraculous girl of Johanngeorgenstadt," who saw the Crucifixion of our Lord in a vision, and died on Good Friday: that is, was at three o'clock to every appearance dead, remained in that state till six o'clock on the third day after, and then awoke after a few spasmodic twitchings. (Kieser's Archiv, vii. i. 48.)

There are many legendary examples of bleeding wounds among the saints,—St. Katharina of Siena; of Hildegard; St. Brigetta of Sweden; and Pasithea de Croyis. Similar marks of the cross are found in persons of the same turn of mind,—as Katharina de Raconisio, Marina de Escobar, Emilia Bichieri, Juliana Falconieri, and St. Francis of Assisi. Of all these it was alone to the last that the bull of Pope Sixtus IV. gave the odour of sanctity. The recorded number of persons since Francis de Assisi, who are called by theologists "vulnus divinum, plaga amoris viva," is by no means small, for there are no less than fifty: the last was Veronica Giuliani of Citta di Castello, who died 1727, and was sanctified in 1831.

No less frequent are the cases of long fasting,—as in Nikolas de la Flüe, Lidwina of Schiedam, Katharina of Siena, Angela de Fuligno, Ludovica de Ascensione, and many others. Should the reader wish to become more intimately acquainted with the particulars of these cases, I must refer him to the Introduction to Suso's "Leben und Schriften von Görres," Regensburg, 1819.

These certainly very remarkable phenomena have always created much curiosity; and although by some they have been treated as impostures, by others they have been raised to the rank of miracles. Many have venerated the persons subject to them as saints, and held them up as models of devotion and piety. Any one who endeavoured to explain these phenomena by natural causes, or were even to regard the subject as being diseased and worthy of commiseration, would most likely be called heretical; for many persons believe as firmly in the devil, and his power of doing any and every evil, as they do in our salvation by our Lord Jesus. Very little is therefore necessary to cause such persons to place a sick person who is subject to visions by the side of the Holy Virgin, and to address their prayers to her rather than to our Saviour. ("Aliqui multa sunt operati secundum natu-

ralem et astronomicam scientiam, et tamen vel ex sanctitate crediti sunt ista operari, vel ex necromantia, cum tamen neque sancti neque necromancii sint."—P. Pomponiatius de naturalium admirandorum causis, sive de incantationibus, opus obstrusioris philosophiæ plenum: Basil. 1550, p. 45.) They do not remember that at Rome it is not so easy to procure the canonization of a saint. It is well known that the following points are strictly investigated; and it is only after their perfect substantiation that the head of the church declares its sanctity, and the *casus inediæ* to be a miracle:—

1. The fact that such fasting took place, and continued without interruption, at the time stated, must be strictly investigated and established.

2. The fasting must have been by free will. It must not have proceeded from sickness or disease, as in that case the Church could not regard it as miraculous, cases being known where disease in the organs of the stomach has produced inertia of many years' duration.

3. The object must be a religious one.

4. The person fasting must during the whole time have been in good health.

5. He must not neglect the good works which it is his duty to perform, as fasting which would hinder good deeds could not be acceptable to God. St. Jerome is particular on this point.

Lastly, the morals and virtues of the person fasting must be strictly examined. (Lillbopp, Die Wunder des Christenthums und deren Verhältniss zum thierischen Magnetismus, Mainz, 1822, p. 181.)

The Church, therefore, did not even canonize the pious Nicolaus de la Flüe, who lived for twenty years on no other food but the consecrated wafer which he partook of monthly. He spoke of his power of fasting rather as a natural power than as a virtue. (Joh. v. Müller, Geschichte der schweizerischen Eidgenossenschaft, 5th vol. 2d chap.) In his biography, written by the Jesuit Pater Hugo, and published in Freiburg 1636, we find—"From his youth he fasted four times a week, and by that means withdrew himself from the disturbing influence of worldly things, gaining at the same time a great power of endurance."

One of the principal branches of magic in ancient times was the power of secretly influencing other men, to which was also reckoned the power of healing the sick. It was only later, when experience had revealed many natural powers by chance or research, that they were made use of for other purposes, and often to the injury of others: it was therefore called the black art. Among the Prophets, the Cabbalists already distinguished between the seer and the wonder-workers, as we have already seen: *Nabi rach* signified he who looks into the light; and *nabi poel* he who is gifted with magic powers.

In the infancy of the world, and during a time when these laws of nature were but partially known and understood by man, it was most natural that these inexplicable powers should be directly ascribed to a divine influence. Healing of the sick was supposed to proceed alone from God, or through the priests and saints his servants. Faith was therefore necessary to the cure, and the magical powers were therefore transferred by words, prayer, and ceremonies, and the science was transmitted among the mysteries. Healing by touch, by laying on of the hands, and by the breath, belonged to this secret influence; also the use of talismans and amulets, which were composed of organic as well as inorganic substances,—minerals, stones, or plants; the wearing of rings, of images of saints, and other symbolical objects; lastly, healing the sick by words and prayers.

As regards the resemblance which this science bears to magnetism, it is certain that not only were the ancients acquainted with an artificial method of treating disease, but also with somnambulism itself, as we shall see subsequently in the Oracles and among the Alexandrians. Among others, Agrippa von Nettesheim speaks of this plainly when he says, in his "Occulta philosophia," p. 451—"There is a science, known but to very few, of illuminating and instructing the mind, so that at one step it is raised from the darkness of ignorance to the light of wisdom. This is produced principally by a species of artificial sleep, in which man forgets the present, and, as it were, perceives the future through the divine inspiration. Unbelieving and wicked persons can also be deprived of this power by secret means." (Po-

test enim animus humanus, præsertim simplex et purus, sacrorum quorundum avocamento ac delineamento soporari et externi et præsentium oblivionem, ita ut remota corporis memoria, redigatur in naturam suam divinam, atque sic divino lumine lustratus, ac furore divino afflatus, futura rerum præsagire, tum etiam mirabilium quorundum effectum cum hoc suscipere virtutem).

The healing of the sick by the touch and the laying on of hands is to be found among the earliest nations,—among the Indians, the Egyptians, and especially among the Jews. In Egypt, sculptures have been found where one hand is represented on the stomach and the other on the back. Even the Chinese, according to the accounts of the early missionaries (Athan. Kircher, China illustrata), healed sickness by the laying on of hands. In the Old Testament we find numerous examples, of which we shall extract a few.

When Moses found his end approaching, he prayed for a worthy successor; and we find the following passage (Numbers, xxvii. 18, 20):—"And the Lord said unto Moses, Take thee Joshua, the son of Nun, a man in whom is the spirit, and lay thine hand upon him" . . . "And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient."

Another instance is to be found in the healing the seemingly dead child by Elisha, who stretched himself three times upon the child, and called upon the Lord. The manner in which Elisha raised the dead son of the Shunammite woman is still more remarkable. He caused Gehazi to proceed before him to lay his staff upon the face of the child. As this was of no avail, Elisha went up into the room, and laid himself upon the child, etc., and his hands upon the child's hands, so that the child's body became warm again. After that the child opened its eyes. Elisha's powers even survived his death. "And Elisha died, and they buried him; and the bands of the Moabites invaded the land in the coming of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood upon his feet" (2 Kings, xiii. 20, 21). Naaman the leper, when he stood before Elisha's house with his horses

and chariots, and had been told to wash seven times in the Jordan, said, "Behold, I thought, he will surely come out to me, and stand, and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper" (2 Kings, v. 4).

The New Testament is particularly rich in examples of the efficacy of laying on of the hands. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (1 Timothy, iv. 14), is a principal maxim of the Apostles, for the practical use of their powers for the good of their brethren in Christ. In St. Mark we find (xvi. 18)—"They shall lay hands on the sick and they shall recover." St. Paul was remarkable for his powers: "And it came to pass that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in, and prayed and laid his hands on him and healed him" (Acts, xxviii. 8). "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me that thou mayest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight" (Acts, ix. 17, 18). In St. Mark we find—"And they brought young children to him, that he might touch them; and his disciples rebuked those who brought them." But Jesus said, "Suffer the little children to come unto me, for of such is the kingdom of heaven. And he took them up in his arms, put his hands upon them, and blessed them." "And they bring unto him one that was deaf and had an impediment in his speech, and they besought him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit and touched his tongue; and, looking up to heaven, he sighed, and said unto him, Ephphatha,—that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain" (Mark, vii. 33).

Other passages may be met with in Matth. ix. 18; Mark, v. 23—vi. 5—viii. 22—x. 13—xvi. 18; Luke, v. 13—xviii. 15; John, ix. 17; Acts, ix. 17, &c. &c. In the histories of

the saints innumerable examples are recorded: and the command, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay their hands on the sick and they shall recover," applies to all true followers of Christ. Those, however, who are wanting in the power of the spirit and in faith cannot perform these acts like the saints, on whom they cast doubt because they cannot imitate them.

The saints did everything through faith in Christ, and therefore were able to perform such miracles. I shall make mention of a few of the most remarkable accounts. St. Patrick, the Irish apostle, healed the blind by laying on his hands. St. Bernard is said to have restored eleven blind persons to sight, and eighteen lame persons to the use of their limbs, in one day at Constance. At Cologne he healed twelve lame, caused three dumb persons to speak, ten who were deaf to hear; and, when he himself was ill, St. Lawrence and St. Benedict appeared to him, and cured him by touching the affected part. Even his plates and dishes are said to have cured sickness after his death! The miracles of SS. Margaret, Katherine, Elizabeth, Hildegarde, and especially the miraculous cures of the two holy martyrs Cosmas and Damianus, belong to this class. Among others, they freed the Emperor Justinian from an incurable sickness. St. Odilia embraced a leper, who was shunned by all men, in her arms, warmed him, and restored him to health.

Remarkable above all others are those cases where persons who were at the point of death have recovered by holy baptism or extreme unction. The Emperor Constantine is one of the most singular examples. Pyrrhus, king of Epirus, had the power of assuaging colic and affections of the spleen by laying the patients on their backs and passing his great toe over them. (Plutarch. Vita Pyrrhi: "Digitum maximum pedis divinitatem habuisse adeo quod igne non potuit comburi.") The Emperor Vespasian cured nervous affections, lameness, and blindness, solely by the laying on of his hands (Suelin, Vita Vespas.) According to Cœlius Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and recovered himself from a violent fever by similar treatment. King Olaf healed Egill

on the spot by merely laying his hands upon him and singing proverbs (Edda, p. 216). The kings of England and France cured diseases of the throat by touch. It is said that the pious Edward the Confessor, and in France that Philip the First, were the first who possessed this power. The formula used on such occasions was, "Le roi te touche, allez et guerissez;" so that the word was connected with the act of touching. In England the disease was therefore called King's Evil. In France this power was retained till within a short time since; and it is said that at the coronation the exact manner of touching, and the formula—"Le roi te touche, dieu te guérisse"—were imparted to him. In the reign of Louis XIII. the Duke d'Epernon is said to have exclaimed, when Richelieu was made generalissimo against the Spaniards, "What! has the king nothing left but the power of healing wens?"

Among German princes this curative power was ascribed to the Counts of Hapsburg, and also that they were able to cure stammering by a kiss. Pliny says, "There are men whose whole bodies possess medicinal properties,—as the Marsi, the Psyli, and others, who cure the bite of serpents merely by the touch." This he remarks especially of the Island of Cyprus; and later travellers confirm these cures by the touch. In later times, the Salmadores and Ensalmadores of Spain became very celebrated, who healed almost all diseases by prayer, laying on of the hands, and by the breath. In Ireland, Valentine Greaterake cured at first king's evil by his hands; later, fever, wounds, tumours, gout, and at length all diseases. In the seventeenth century, the gardener Levret and the notorious Streeper performed cures in London by stroking with the hand. In a similar manner cures were performed by Michael Medina, and the Child of Salamanca; also Marcellus Empiricus (Sprengel, Gesch. der Med. Part 2, p. 179.) Richter, an innkeeper at Royen, in Silicia, cured, in the years 1817-18, many thousands of sick persons in the open fields, by touching them with his hands. Under the Popes, laying on of the hands was called Chirothesy. Diepenbroek wrote two treatises on it; and, according to Lampe, four-and-thirty Chirothetists were declared to be holy. (Dissert. Cinæ de χειροθεσία et χειροτονία.—Lampe, De honoribus et privilegiis medi-

corum dissert.—Mémoire pour servir à l'histoire de la jonglerie, Londres et Paris, 1784.—Hilocher, De cura strumarum contractu regio facta, Jenæ, 1730.—Metz, De tactu regis, etc. Witeb. 1675.—Delrio, disquisit. magic. Mogunt. 1606, t. i. 66.—De la philosophie corpusculaire, ou les connaissances et les procèdes magnétiques chez les divers peuples, par M. de L——, Paris, 1735, p. 112.—Guil. Tooker, Charisma, seu donum sanitatis, etc. Lond. 1597.—William Clowes, Right fruitful and approved treatise of the struma, Lond. 1602.—A. Laurentius, De mirabili strumas sanandi vi solis Galliæ regibus concessa, Paris, 1609.—G. ——, Traité de la guérison des écrouelles par l'attouchement des septenaires.—Dan. G. Morhof, Princeps medicus, Rost. 1665.—C. G. Rusch, Handbuch der Erfind. t. iii. Eisenach, 1792, p. 15.—A brief account of Mr. Valentine Greatorakes, and divers of the strange cures by him performed, Lond. 1666.—Pechlin, Nic., Observat. phys. med. Hamb. 1691.—Schelhamer, Dissert. de odontalgia tactu sedanda, Jenæ, 1701.—Adolphi dissert. de morborum per manum attrectationem curatione, Lips. 1730.—Anti-magnetismus, oder Ursprung, Fortgang Verfall und Erneuerung des thierischen Magnetismus, aus dem Franz, Gera, 1788.)

TALISMANS.

TALISMANS,—from the Greek word *τέλεσμα*, from which the Arabs derive tilsem—(*imago magica*)—are substances, particularly metals, minerals, roots, and herbs, which were worn on the body, either as preventives against, or cures for, diseases. Similar, but not exactly the same, are Amulets, which were supposed to possess the power of warding off misfortune or the effect of poison, and were inscribed with astrological signs and numbers. The most celebrated inscription was that of Abraxas, which comprehended the idea of heaven, and from which, according to Sprengel, the formula of "Abracadabra" arose, used by Serenus Sammonicus especially against tertian fever (S. Sammon. De re medica, 1581, 4 c.) Other formulas are given by Alex. Tralles. In later times, these talismans and amulets degenerated into the wearing of bloodstones, loadstones, necklaces

of amber, images of saints, consecrated objects, and among the Catholics is found in the use of scapularies, with which, however, an idea of sanctity was associated.

Talismans were most frequently used by the orientals, who even at the present time make use of them. Some were quite simple and smooth, others were artificially prepared,—in which case, however, the position of the stars was especially regarded in searching and preparing them, and from this cause they were often called constellation circles. By degrees they came to be made in all kinds of shapes,—as the sun, moon, and the planets. A mystical figure, representing the inexpressible name of God—which, according to the Jews, was preserved in the Temple at Jerusalem—is found on many engraved gems; and two triangles crossing each other are supposed to have been the diagram of the Gnostics, with which they performed all sorts of miraculous cures. People went so far as to believe it possible to be placed in communication with the world of spirits by the aid of talismans; that by their use the love and esteem of men was to be gained; and that by the mere wearing of such talismans others could be brought into any wished-for condition of mind. Orpheus, for instance, says, that it is possible to fix the attention of an audience, and to increase their pleasure, by the use of the loadstone. A particular power was ascribed to precious stones.

As at the present time it has been observed that magnetic somnambulists are influenced in a peculiar manner by certain metals, vegetable substances, and precious stones; so is it not improbable that in the early ages the belief in the virtues of talismans was induced by similar observations. As loadstones, iron, copper, silver, gold, and quicksilver, diamonds, sapphires, rubies, and smaragds, are known to produce certain effects upon magnetic somnambulists, so were the special virtues of each formerly clearly defined. The Buddhists ascribed a sacred magical power to the sapphire, and it was called the stone of stones (optimus, quem tellus medica gignit). That mirror-like surfaces produce somnambulic phenomena has been long known, but it is only in later times that investigations have shown the manifold influence of the prismatic colours, and that they have an

unequal power of warmth. The electric polarities of precious stones are probably more important than their mere brilliancy; and, according to Amoretti's investigations, all have either + or — E. The diamond, the garnet, the amethyst, are — E; the smaragd, the sapphire, aquamarine, the chrysolite, and the chrysophrase, + E (Kieser's Archiv, Vol. iv. p. 62). It was no wonder, therefore, that similar appearances arose through their influence on man, and that this influence should be observed and recorded. The influence of their brilliancy on the nervous system and the imagination has a certain foundation, as was firmly maintained among oriental nations, and during the middle ages (ad evocandas imagines.) So, for instance, according to the teachings of the Buddhists, the sapphire produces equanimity and peace of mind, as well as affording protection against envy and treachery. "It will open barred doors and dwellings; it produces prayer and reconciliation with the Godhead; and brings with it more peace than any other gem of necromancy; but he who would wear it must lead a pure and holy life."—(Marbod. Liber lapid. ed. Beckmann.)

The Jewish high priests wore jewels on their breasts, and, according to the traditions, they served as a means of revealing to them the will of God. What Orpheus says of the power of stones is most remarkable,—and particularly in regard to the loadstone:—"With this stone you can hear the voices of the gods, and learn many wonderful things. If you suffer from sickness, take it into your hands and shake it well. Then take courage, and ask it concerning the future. Everything will be unfolded truthfully before you; and if you hold it nearer to your eyes it will inspire you with a divine spirit (tum aude de vaticiniis eum interrogare, omnia enim exponet tibi vera, eumque postea propius ad oculos admovens, quando laveris, intuere: divinatus enim expirantem intelliges). It is a glorious remedy against wounds. It is a remedy for the bite of snakes, weak eyes, and headache; and makes the deaf to hear. Of crystals he says,—

"Crystallus—frigide tactu est,
Et renibus appositus, dolorem leniet."

Orpheus gives the following theory, founded on the influence of stones:—"The earth produces good and evil to us poor mortals; but for everything evil she also provides an antidote. Each kind of stone is formed of earth, in which incalculable powers lie hidden. Everything that can be done with roots may also be done with stones. Those have certainly great power, but stones have still greater. Roots live but for a short time, and then perish; their life only lasts as long as we obtain their fruits: but when they no longer exist, what can we hope more from the dead? Among plants we find some that are noxious, some that are beneficial; among the stones it will be difficult to find any that are hurtful. Armed with the loadstone you may pass unharmed among reptiles, even if they were to meet you in legions accompanied by black death." (Orph. Lithica, editio Gesneri.)

An old writer states as follows:—

"The Diamond has the power of depriving the loadstone of its virtue, and is beneficial to sleep-walkers and the insane The Arabian diamond is said to guide iron towards the poles, and is therefore called magnetic by some.

"The Agate disposes the mind to solitude. The Indian is said to quench thirst if held in the mouth.

"The Amethyst banishes drunkenness, and sharpens the wit.

"The Red-bezoar is a preservative against poison. The Bole Armeniac against infectious fevers of every kind.

"The Garnet preserves the health, produces a joyous heart, but discord between lovers.

"The Sapphire makes the melancholy cheerful, if suspended round the neck, and maintains the power of the body.

"The Red Coral stops bleeding and strengthens digestion, if worn about the person.

"The Red Cornelian stops hemorrhage and cures dysentery.

"The Crystal banishes bad dreams from the sleeper.

"The Green Chrysophrase is of great benefit to the weak-sighted.

"The Chrysolite, held in the hand, banishes fever.

"The Jacinth enlivens the heart and the body.

"The Green Jasper prevents fever and dropsy, and strengthens the brain.

"The Onyx shows terrible shapes to the sleeper, and increases saliva in boys; worn about the neck, it prevents epileptic fits.

"The Opal is a remedy for weak eyes.

..."The Green Smaragd prevents epilepsy, unmasks the delusions of the devil, and sharpens the memory.

"Amber cures dysentery, and is a powerful remedy for all affections of the throat.

"The Topaz cures hemorrhoids and sleep-walking, relieves affections of the mind, and laid upon wounds stops the blood.

"Serpentine disperses dropsy, if persons so afflicted stand with it for three hours in the sun,—for then they break out into a violent and unpleasant-smelling sweat; it cures worms, and, taken internally, is said to dissolve the stone in the bladder. (Camilli Leonardi speculum lapid.; et Petri Arlensis de Scudalupis sympathia septem metallorum; accedit magia astrologica Petri Constantii Albini, Hamb. 1717.)

In ancient times there was a universally accepted belief, that living together and breathing upon any person produce bad as well as good effects, and restored an undermined constitution, practised by a healthy person.

The usual means of plants and their juices, of stones, etc., might be used for particular cases; but, to eradicate deeply-rooted diseases, a young and fresh life was necessary. Especially, pure virgins and young children were supposed able to free persons from diseases by their breath, and even by their blood. The patient was to be breathed upon by them and sprinkled with their blood: to have bathed in the blood would have been better, could it have been possible. History supplies us with many remarkable instances of restoration to health, either by living with healthy persons, or by being breathed upon by them. One of the most remarkable is recorded in the Bible, of King David (I. Kings, i. 1-4.)—"Now King David was old and stricken in years, and they covered him with clothes, but he got no heat.

Wherefore his servants said unto him, 'Let there be sought for my lord the king a young virgin, and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get heat.'"

"So they sought for a damsel throughout all the coasts of Israel, and found Abishag, a Shunammite, and brought her to the king."

Bacon makes the remarks in his work "De vitæ et mortis historia," that the girl probably rubbed the king with myrrh, and other balsamic substances, according to the custom of the Persian maidens.

Pliny recommends breathing on the forehead as a remedy (Hist. nat., p. 28, c. 6). Galen reckons among the most certain outward remedies for bodily weakness, young persons, who were laid on the bed so as to cover the body of the sufferer (Method. med. lib. vii.) Hyginus (De sanitate tuenda) is also of the same opinion; and Virgil says:

> "Et dedit amplexus atque oscula dulcia fixit,
> Occultum inspirans ignem."
>
> *Æneid*, lib. i.

Reinhart, in his "Bibelkrankheiten des alten Testaments," calls living with the young the restoration of the old. Bartholin (De morbis bibliis, c. ix.) says the same, and that it is a preventive to the chilliness of old age; and by the breath restores much of the expired physical powers. Rudolph of Hapsburg is said, according to Serar's account, when very old and decrepit, to have been accustomed to kiss, in the presence of their relations, the daughters and wives of princely, ducal, and noble personages, and to have derived strength and renovation from their breath. The Emperor Frederick Barbarossa, near the end of his life, was advised, by a Jewish physician, to have young and healthy boys laid across his stomach, instead of using fomentations. Johannes Damascenus, or Rabbi Moses (Aphorism. 30), relates, that for lameness and gout nothing better could be applied than a young girl laid across the affected part. Reinhart says, "Young dogs are also of great service, which we physicians lay, in certain

cases, upon the abdomen of the patient." Pomponatius (De naturalium effectum admirand., etc., p. 41) says, "The presence and the breath of young people is a good physic." Amplexus adolescentium boni anhelitûs est medicina temperata.

The story of Luc. Clodius Hermippus is well known, who reached a very great age by being continually breathed upon by young girls. Kohausen records an inscription which was discovered at Rome by an antiquary, by name Gomar. It was cut in marble, and runs as follows:—

"To Æsculapius and Health
this is erected by
L. Clodius Hermippus,
who
by the breath of young girls
lived 115 years and 5 days,
at which physicians were no little
surprised.
Successive generations, lead such a life!"

(In Hermippo redivivo, sive Exercit. physic. med. curiosa de methodo rara ad cxv. annos prorogandæ senectutis: per anhelitum puellarum.—Francof. 1742.)

Borelli and Hoffman caused their patients to sleep with animals, to relieve violent pain or obstinate disease. The great Boerhaave ordered an Amsterdam burgomaster to sleep between two boys, and declared that the patient visibly increased in cheerfulness and physical power. Hufeland says, in his "Art of Lengthening Human Life," —"And certainly, when we consider how efficacious for lameness are freshly opened animals, or the laying of a living animal upon any painful affection, we must feel convinced that these methods are not to be thrown aside." Among the Greeks and Romans much virtue was ascribed to the breath; and the old French poets praise the pure breath of virgins as very beneficial:

"Alaine douce tant
C'un malades alast du doux fleur guerisant."

It was, however, very early discovered that the immediate contact of the breath was not necessary, and that by breathing on lifeless substances they might be made to possess curative powers. Various substances were also worn upon

the person, and then given to invalids, by which means a magnetic communication was created. This was often done to allay spasms, pain, or fever.

"Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. xxiii. 29).

"Healing by words, that is by the direct expression of the mental power," says Van Helmont, "was common in the early ages, particularly in the church, and not only used against the devil and magic arts, but also against all diseases. As it commenced in Christ, so will it continue for ever." (Operatio sanandi a primordio fuit in ecclesia per verba, ritus, exorcismos, aquam, panem, salem, herbas, idque nedum contra diabolos et effectus magicos, sed et morbos omnes. Opera omnia, de virtute magna verborum et rerum, p. 753). Not only did the early Christians heal by words, but the old magicians performed their wonders by magic formulas. "Many cures," says the Zendavesta, "are performed by herbs and trees, others by water, and again others by words; for it is by means of the divine word that the sick are the most surely healed." The Egyptians also believed in the magic power of words. Plotin cured Porphyrius, who lay dangerously ill in Sicily, by wonder-working words; and the latter healed the sick by words, and cast out the devil by exorcism. The Greeks were also well acquainted with the power of words, and give frequent testimony of this knowledge in their poems; in the oracles, exhortation and prayer were universal. Orpheus calmed the storm by his song; and Ulysses stopped the bleeding of wounds by the use of certain words. Among the Greeks, healing by words was so common that in Athens it was strictly forbidden. A woman was even stoned for using them, as they said that the gods had given healing virtues to stones, plants, and animals, but not to words (Leonard. Varius de fascino, Paris, 1587, lib. ii. p. 147). Cato is said to have cured sprains by certain words. According to Pliny, he did not alone use the barbaric words "motas, daries, dardaries, astaries," but also a green branch, four or five feet long, which he split in two, and caused to be held over the injured limb by two men. Marcus Varro, it is said, cured tumours by words Servilius Novianus cured affections of the eyes by causing

an inscription to be worn suspended round the neck, consisting of the letters *A* and *Z;* but the greatest celebrity was gained by Serenus Sammonicus by his wonder-working hieroglyphics. They were supposed to be a certain cure for fever, and were in the subjoined form:—

A B R A C A D A B R A
B R A C A D A B R
R A C A D A B
A C A D A
C A D
A

Talismans were inscribed with various signs; and many customs still in use in the East originate from them. Angerius Fererius, in his "Vera medendi methodus, lib. ii. c. ii. de homerica medicatione," speaks very plainly on this subject: "Songs and characters have not alone this power: it exists also in a believing mind, which is produced in the unlearned by the help of visible signs, and in the learned by an acknowledged and peculiar influence." (Non sunt carmina, non characteres, qui talia possunt, sed vis animi confidentis, et cum patiente concordis, ut doctissime a poeta dictum sit:

Nos habitat, non Tartara, sed nec sidera cœli;
Spiritus in nobis qui viget, illa facit.

Doctis et rerum intelligentiam habentibus, nihil opus est externis, sed cognita vi animi, per eam miracula edere possunt. Indoctus ergo animus, hoc est, suæ potestatis et naturæ inscius, per externa illa confirmatus, morbos curare poterit. Doctus vero et sibi constans, solo verbo sanabit; aut ut simul intactum animum afficiat, externa quoque assumet.)

The living Word, which illuminated mankind through Christ, showed its divine power over disease; and the true followers of Christ can perform wonders by the power of his word. "Etenim sanatio in Christo Domino incœpit," says Helmont, "per apostolos continuavit et modo est, atque perennis permanet."—Our Lord said to the sick man, Arise and walk; and he arose and went his way: open thine eyes; and he saw: take up thy bed and walk; and he stood

up; Lazarus, come forth! and he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin, &c. But what is this word, which is sharper than a two-edged sword? It is the Divine spirit, which is ever present, ever active; it is the Divine breath which inspires man. In all ages, and in every nation, there have been men who possessed miraculous powers; but they were inspired by religion—turned towards God in prayer and unity, The Almighty sees the heart of the supplicant, and not alone their words; he sees the belief and intention, and not the rank or education.

Even the pious heathens prayed to God; and their peculiar worship maintained the connection, and brought about a still closer union, between individuals and God, and enabled them, in some measure, to pierce the veil of ignorance and darkness. And the pious heathen endeavoured with all his energies to raise himself to a more intimate relation with God, and, therefore, a peculiar force lay in the means employed; and what could be more powerful than prayer? and God, in his comprehensive love and affection, would not leave these supplicants unanswered.

It would be superfluous to enumerate many instances of the efficacy of prayer, as exemplified in pious and believing men, which we might meet with in all ages, and among all nations. In later times many are well known. I shall, however, mention one, which appears to me the clearest and least doubtful. Kiersen relates as follows; "I knew a seer who gained a power of foretelling the future by prayer during the night on a mountain, where he was accustomed to lie on his face; and he used this power for the assistance of the sick in the most unpretending manner. His visions are partly prosaic, partly poetical, and have reference not only to sickness, but also to other important, and even political, events, so that he has much resemblance to the prophets of the Old Testament."

For those to whom the universe is a piece of clockwork, or a perpetual motion, which continues moving for ever of its own accord—to whom the everlasting power and wisdom and love in eternity and nature is as nothing, prayer and supplication must seem objectless and insipid; but they will never be able to perform the works of the soul. To

these, the magical effects are just as inexplicable (and, therefore, untrue) as the magical phenomena are unknown. But, with all their knowledge and wisdom of the world, nature will ever remain to them a mystery.

This is not the place to enter more fully into this subject; but it may not be superfluous to remember that in every word there is a magical influence, and that each word is in itself the breath of the internal and moving spirit. A word of love, of comfort, of promise, is able to strengthen the timid, the weak, or the physically ill; but words of hatred, censure, enmity, or menace, lower our confidence and self-reliance. How easily the worldling, who rejoices under good fortune, is cast down under adversity, and despair only enters where religion is not—where the mind has no inward and divine comforter. But there is, probably, no one who is proof against curse or blessing.

FOURTH SECTION.

THEORETICAL VIEWS ON THE SUBJECT OF MAGIC AMONG THE ANCIENTS IN GENERAL.

ACCORDING to the investigations of G. Naudé (Apologie pour toutes les grandes personnages qui ont êté faussement soupçonnées de Magie, à la Haye, 1653,) magic was very early divided into four classes :—.

1, Natural; 2, White Magic—Theurgy of the angels and good spirits; 3, the Black Art; and 4, Divine Magic. But it was not unfrequently the case that these classes were confounded, and that persons were accused of sorcery who often were merely politicians; as was the case in Greece, where legislators declared that they received their laws from the gods, for the purpose of causing their readier acceptance. It was thus that Trismegistus announced his laws as given by Mercury; Zamolais, by Vesta; Charondas, by Saturn; Minos, by Jupiter; Lycurgus, by Apollo; Draco and Solon, by Minerva; Numa Pompilius, by the Nymph Egiera; and Mahomet, as given by the angel Gabriel. Certain theories and doctrines were also occasionally classed with Magic which had, in fact, no connection whatever with it,—as for instance, the theories of Anaxagoras, particularly that of the ellipses;—even Plato, as he himself writes to Dionysius, was obliged to bring forward his views under a false name, that he might not be made responsible for them; and Socrates died because his differed from the generally accepted philosophy.

There were many other causes which would confuse the idea of magic, and bring the system into discredit; the heathenish doctrines, enmities, ignorance, superstition, scepticism, and the premature judgments of shallow authors. Magic, therefore, was classed with paganism, because some of its professors were heathens, or were considered to be such: as Simon Magus, Menander, Marcus, Valentinian, Carpocrates, Priscillian, Berengatius, Hermogenes; or because the magic arts followed in the footsteps of Heathen-

ism, as, after the Arians, in Spain, the devil was visibly seen to torment men. Apulejus was accused of magic through the enmity of his wife's parents. The Maid of Orleans was charged with sorcery by the English, who had been conquered by her bravery and enthusiasm. Ignorance and prejudice were great among the Greeks, still more so among the Romans, and in the Middle Ages rose to the highest pitch, and carried with them a superstitious belief in marvels and omens,—for instance, that certain people could make hail- and thunder-storms at will, and that others could sail in ships through the air, for the purpose of collecting the treasures which had flown up among the clouds; and so deeply was this rooted in the mind of the people, that in 833, Agobert, the Bishop of Lyons, had the greatest difficulty in rescuing, from the fury of the mob, three men and a woman, who were supposed to have fallen to the earth from such a ship. Lastly, we would observe, how much easier it is to defame and blacken certain authors, than to understand their true and intended meaning.

The first magician, who is recorded as such, and who gave distinct teachings on the subject of magic, is Zoroaster. The genius of Socrates, of Plotin, Porphyrius, and Iamblychus, of Chicus and Scaliger, and Cardanus, is then placed in the first rank, which included inward (magic) sight, and the motives of unusual appearances. The dream was regarded as an universally natural gift, as a brother of death, teaching us more of that unfettered vision and action which we shall possess in the last sleep, when all these bolts and bars are withdrawn, which in sleep are but loosened.

> "In somnis ignota prius mysteria disco,
> Multaque me vigilem quae latuere, scio.
> Quanto plus igitur scirem, si mortuus essem,
> Tam bene quam docuit mortis imago loqui."

The views of the ancients on dreams will be found *in extenso* in "Dissertatio de somnis, Halæ, 1758," by D. L. Schulze.

The views respecting divination and dreams, among the Greeks and Romans, are clearly set forth by Cicero in "De divinatio et de natura deorum." Plutarch and Pliny have also communicated numerous particulars, from the olden philosophers, respecting divinatory mania; ecstasy, which

we shall notice more minutely at a later time, only giving a few general particulars in advance. Cicero mentions two species of divination, artificial and natural; he remarks that in the human mind a divine principle exists, shewing itself in every nation; in dreams; in sickness before death, and occasionally at other and unusual times. (Divino afflatu, Tuscul. I. 24, 27.) Socrates and Antipater collected almost every interesting particular respecting this subject.

The explanation of a seeming contradiction, namely, foretelling the future, is explained by Cicero in this manner:—that it is not concerning something which has no existence, but only of that which is not yet revealed; for everything exists, although the time has not yet arrived to unfold it, "sunt enim omnia, sed tempore ab sunt." As the dormant vitality lies hidden in the seed, so does the future lie concealed in its causes; and this future is, therefore, seen by the unfettered soul in sleep or when roused by other influences, or reason and experience draw conclusions. Cicero then extracts copiously from the various ancient philosophers on this subject.

"According to Posidonius," says Cicero, "man dreams in a threefold manner by divine impulse: firstly, the soul sees the future through its relationship to the gods; secondly, the air is full of immortal spirits, in whom, as it were, the signs of truth are impressed; thirdly, the gods themselves converse with the sleeper; and this is of more frequent occurrence when death approaches, so that the soul beholds the future."

Cratippus: The souls of men are, on one side, entirely of a divine nature, by which we understand that the soul, besides its divine portion, also possesses one which is entirely human. The earthy part which maintains the senses, motion and appetite, is not to be separated from the activity of the body; and that portion with which reason and reflection are connected is then most active and powerful when it is separated and uninfluenced by the body."

Chrysippus explains soothsaying in the following manner. There is a power which understands and explains the signs of all things, lent to man by the gods. By the means of soothsaying, we perceive the feelings of the gods towards man; the signs they give us; how they are to be made favourable to us, and in what manner we may conciliate them. The same may be said of dreams."

Pythagoras considers the conscious portion of the soul to

be endowed with a very subtle substance (Ether), which he calls the stomach of the soul; and which is the communicating medium between both natures,—namely, the spiritual and material. He considered this intermediary substance to be of the nature of light, which, when once set in motion by the reasoning faculties of the soul, could spread itself through the whole universe.

Democritos: From all visible things, reflections—εἴδωλα—are continually proceeding, and are of divine origin. The great unity of created things is impressed upon these pictures, and it is from the mixing and contact of these ideas that our thoughts arise. These reflections are not considered, by Cicero, as unsubstantial forms, but, as Democritos says, reasoning agencies, formed of the purest atoms; who resemble man in appearance, inhabit the air, and appear during darkness to reveal hidden things to man.

I have already mentioned that Heraclitus supposes that the senses of the soul are related to the περιέχον of the celestial ether. According to him, the distinction between sleeping and waking is, that when awake, the divine portion of the soul—ἀναδυμίασις—is not alone drawn in from the περιέχον by the act of respiration, but also by the senses of smell and sight; while, on the contrary, during sleep, the connection with the celestial ether is alone maintained by the breathing; thus only a dim light is created, which man beholds during his dreams at night. This light is extinguished in death, when all activity of the senses expires.

It is remarkable that all the ancient philosophers, who visited India or Egypt, were much inclined to magic, and brought it forward, more or less prominently, in their teachings. First of all stands Pythagoras, then all his disciples, Empedocles, Democritos, Plato, and even among the Romans the Pythagoreans were reputed to be soothsayers. Publius Nigidius, called Figulus, a friend of Cicero, was considered to be a Pythagorean, because he was well skilled in arithmetic and astrology. Lation and Moderatus, of Cadiz, were firm defenders of the Pythagorean School; but Apollonius, of Thyana, was the most celebrated. On account of his remarkable cures and prophecies, the heathens erected a temple to his honour at Thyana, and contrasted him with Jesus Christ; and the Emperor Antonius Caracalla adored

him as a god, and dedicated a temple to his memory. Views, which have reference to this subject, are to be found in Hippocrates—De insomniis—"When the soul has been freed by sleep from the more material bondage of the body, it retires within itself, as into a haven, where it is safe against storms. It perceives and understands everything that is going on around it, and represents this condition, as it were, with various colours and forms, and explains, clearly, the condition of the body." In his third book, De vita, Hippocrates repeats this in these words:—"The soul sees everything that goes forward in the body, even with closed eyes."

"This property of the soul," says Scaliger, "has not only been recognised by the divine Galen, and other sages, as of great utility in medicine, but they also recognised it as of divine nature."

Galen makes use of almost the same expressions to explain the prophetic power of dreams as Hippocrates, and he says, "In sleep the soul retires into the innermost portion of itself, frees itself from all outward duties, and perceives everything that concerns either itself or the body." Galen also declares that he derived much of his knowledge from such nocturnal sources. That Galen possessed more than the usual knowledge of medicine, and that his inner sense often shone brightly, is clear from the fact, that he was able to foretell in a miraculous manner the future course and character of a disease. But this, according to Cicero, is human and not divine soothsaying, and may be compared to the soothsaying of Thales, Anaximander, and Pherecydes. This power of predetermination may certainly have been brought by Galen to a high degree of perfection by constant practice, but his predictions were at times of such peculiar accuracy, that one was led to conclude that they proceeded from his inward clearness of vision. For instance, he predicted to the Senator Sextus, then in perfect health, that upon the third day he would be seized with fever; that this fever would decrease upon the sixth,—it would abate; upon the fourteenth, return; and that upon the seventeenth he would entirely lose it through a violent sweat. He foretold, also, the whole course of a fever to the philosopher Eudemus. A young Roman lying sick of fever, the physicians wished to bleed him, but Galen declared this to be unnecessary, as he

would bleed from the left nostril: which occurred as he predicted, and the youth recovered.

Xenophon says, "Nothing resembles death more than sleep; but in sleep the human soul especially reveals her divine nature; she then looks into futurity, being freed from the bonds of the body.'

Aretæus (De signis et causis morbor. lib. ii. c. 1) expresses very much the same opinion:—"What sick persons think, see, and are acquainted with, is often very remarkable. Their whole nature appears perfected and purified, and their soul is capable of prophesying. At first they often feel their own death approaching; then they begin to tell those present future things, which are miraculously fulfilled; and, as the soul frees itself from the body, they often become wonderful soothsayers."—(Exutoque sordibus animo veracissimi vates quando oriuntur.)

Plutarch had very remarkable ideas concerning the system of divination; and he may possibly not be far from correct when he says, that it is not more wonderful that the mind should have the power of fortelling events, than that of remembering them; for if the soul experienced that which is not yet present, it would not be more wonderful than that it should remember that which is past. "Exactly opposite to *mantic*," he says, "is memory (*μνήμη*), that wonderful power of the soul, by means of which it retains the past; for that which has been seen exists no longer,—everything in the world,—actions, words, effects, arise and vanish, while time, like a mighty torrent, bears everything onward; but the memory of the soul seizes, I know not how, upon all this, and restores to it, although it no longer exists, the appearance and resemblance of reality: so that the memory is as it were an ear for silent and an eye for invisible things. It is, therefore, not surprising that the soul, which has so much power over that which no longer exists, should also include many things which are still in the future, but which have a great interest to the mind. For the whole striving of the soul tends to the future; with the past it has nothing to do, but as regards memory. However weak and powerless this natural property of the mind may be, it yet often happens that, as it were, a recollection blooms forth, and that the mind uses it in its dreams and its mysteries.

Euripides certainly says, he who can give good counsel is the best prophet; but he mistakes, for such a person is but a wise man; the prophetic power, on the contrary, *τὸ δὲ μαντικόν*, reaches the future without any conclusions drawn from experience. Plutarch denies, with great appearance of reason, that prophecy rests upon a calculation or upon given data. In this case it is a direct knowledge, as the soul penetrates to the principles of things, and participates in the Divine knowledge, "which knew all things even before the creation."—(Plut. mor.)

Plato and Aristotle both give us views concerning soothsaying. We have already seen that Plato supposes man to be possessed of an organ similar in construction to light, which, by its internal movements, produces the pictures of the imagination. For "a fire which does not burn, but diffuses a mild light, was created in the eye by the gods. When daylight and the light from the eyes unite, a substance is formed in the direction of the eyes. When, however, at night this light is no longer present, or, when the eyes are closed, all internal emotions are calmed and repressed. If, however, certain impressions have remained, at those points and in those directions where these impressions are, active images of the fancy will appear."

We have also heard from Plato of the advantages which soothsaying brought to mankind, and to the Greeks in particular.

Aristotle, who has left us a treatise on Dreams, expresses himself even more clearly, declaring that the organs of the senses are active during dreams. It is necessary to become acquainted with the general contents of his work—De divinatione per somnum—as it contains the most comprehensive and accurate views on dreams, but is still far from giving satisfactory psychological reasons for the higher phenomena of clairvoyance and soothsaying. "If dreams," he commences, which reveal the future, come from a divinity, how is it that they are not peculiar to wise or virtuous men? and how is it that they are a common heritage of humanity, more especially to those of the lower classes? At times people dream things which are unworthy of the gods; and Scaliger remarks that Aristotle intends to say that the soul of the idiot is only externally senseless, but internally knows all things. Aristotle, however, gives his own psychological explanation of

this subject. "Common people," he observes, "are less occupied with business and cares, and their souls are thus less disturbed by varied thoughts, remaining, nevertheless, impressible to outward influences, and follow the course to which they are directed: even idiots may therefore look into futurity."

With regard to visions in sleep, these are frequently accidental, occasioned by the labour of the day, and sometimes by the internal condition of the body itself. External impressions operate in sleep, whilst the external senses repose, much more powerfully than in a waking condition: for instance, a slight noise will be regarded as thunder, and, from a sensation of warmth in any portion of the body, the sleeper will dream of coming in contact with hot coals. This is owing to two reasons: the one the external objects, the other sleep itself. At night the air is generally calmer, and therefore renders the slightest sound perceptible, and in sleep, whilst the outward senses repose, the soul is possessed of a redoubled strength and activity, upon which the slightest impression acts."

Aristotle further believes that "the impressions come from external objects through a peculiar emotion, and rejects, therefore, the idole of Democritus, which exist in the air, and from thence excite the imagination." There are also certain clear dreams and presentiments by which friends and acquaintances, even from a great distance, make themselves known and perceived. There are also persons who, falling into an ecstatic state whilst all external sense is inactive, predict the future. In melancholy temperaments this depends upon the impetuosity of their moods. We must not be astonished if all does not fall out as predicted; because in omens, by sacrifice and the heavens, this is frequently the case; unforeseen circumstances occurring which derange the natural order of things, and that does not happen which ought to happen."

In his further philosophical deduction Aristotle remarks, in a highly instructive manner, "It is, in the next place, necessary for us to ascertain in what portion of the soul dreams appear,—whether they are the product of the reflective faculties νοητικόν, or of the senses αισθητικόν; for only by this means can we become acquainted with what occurs in ourselves. If the functions of the senses are hearing, seeing, smelling, and people in sleep cannot see with their

closed eyes, it is certainly not through external senses that the mind is influenced. In dreams we do not perceive by the external senses (αἴσθησις), and equally as little by the imagination (δόξα); for we say of objects which we encounter, not only simply, for example, that it was a man, a horse, as it may be, but also that the horse is white and the man is handsome, which the imagination, without the perception of the senses, could not declare whether with truth or falsehood.

"In dreams a man will be aware of another as in his waking condition, as may be proved by his recalling his dream upon waking. Many other dreams are simply an arrangement of past circumstances preserved by the memory. And in these cases it often happens that there is another imaginary picture besides the dream.

"In any case may the power of imagination and the perceptive faculty of the soul be either one or the other, but in neither case is the former entirely without perception and sensibility; for false vision and false hearing belong to him who both sees and hears, but not that which he believes."

Yet in sleep, according to the foregoing arguments, external objects are neither heard nor seen, nor yet is anything tangible. Thus it would be true that we perceive no definite external object, and it would be untrue that the senses are in no way affected; for each sense acts in sleep as well as in waking, but in a different manner. Sometimes it appears false in representation, as in waking; sometimes also it is no longer free, and follows the fancy. Thus it is to be concluded that the dream is an effect of the perceptive faculty, for the animal has them in common with man. If, therefore, the power of imagination and the sentient faculty are in the same category as the fancy, although differing in nature,—if, further, imagination is an emotion caused by the energy of the senses, and dreams appear to be mere pictures of the fancy,—it is evident that dreaming is an affair of the senses, in so far as the organ of imagination and the senses have anything in common.

Aristotle's views regarding the origin of dreams are excellent. The action of objects upon the senses endures not only whilst the impression is being made, but frequently afterwards, as in the case with motion; for a thing can continue in motion after the motive power is removed. Thus,

when our eyes wander from gazing at the sun, into darkness, they perceive nothing, owing to the excitement which the strong light has produced in the eyes; also when we have gazed long at one particular colour, white or green, everything at which we look assumes the colour of white or green; and thus, after sharp and loud noises, people will become deaf, and lose their correct sense of smell after smelling keen odours. All senses, therefore, have their suffering as well as their activity. Thus we perceive that frequently, although the exciting object is removed, the excitement remains. And that persons err in their perception of objects frequently through these passions we also know, so that the timorous man will, from the slightest resemblance, imagine that he sees his foe, and the lover imagine he sees his mistress; and the more excitable the individual, the oftener does he err. Delirious persons thus will perceive animals in lines and markings upon the walls which may chance to bear a distant resemblance to the forms of such animals —recognising their error when the fever decreases, and again being tortured by their delusion when the fever returns. The origin of the error is, that the ruling power, and that in which the phantoms mirror themselves, are not equal. Thus we perceive that external objects affect the sleeping senses, but that this effect ceases when the mind is in the state of wakeful activity, even as a small light is extinguished in the presence of a greater. In a state of quiescence, however, this smaller light again arises, for the mind, then no longer influenced by outward objects, is as it were turned inward upon itself; and the passions, possessing in themselves a great power of agitation, are productive of distorted visions and distorted dreams, as in the case of hypochondriacs, delirious patients, and drunkards; but when the fevered blood resumes its natural course, the senses return to their normal condition, and are capable of accurate discrimination.

It becomes evident that fantastic excitement exists in the senses during sleep if we only recall on waking what has seemed to occur during sleep, for our waking senses become evidences of the imaginings of our sleep. Many young persons perceive, with open eyes, moving forms in the darkness, which occasion terror to them. Hence we must con-

clude that an object presented to the senses in sleep becomes a dream, for the phantasms we have spoken of are as little dreams as real existences. It frequently happens that light, sound, and movement are perceived, but only faintly, as if distant: thus in sleep the light of the night-lamp will be faintly perceived, but on waking will be recognised for that which it is; so also the crowing of cocks, the barking of dogs, and other sounds. Some people even answer when spoken to. Thus the sleeping and waking state may both exist together, though imperfectly. Occasionally, but rarely, persons may be met with who have had no experience of dreams at all; with others dreaming increases with age; this may arise from the same causes which prevent dreaming after meals, or in childhood; the brains of these persons being, as it were, in a state of mistiness, and hence not susceptible of dreams.

Until the middle ages, and especially until the time of Paracelsus, do we nowhere find such just psychological views regarding the creative faculty of the imagination as in Aristotle. The Arabian Averroes, however, appears to have had a just appreciation of this subject, and in many subjects to have held views similar to those of Aristotle. He regards the subject, however, rather from the natural than the psychological point of view, whilst Paracelsus did exactly the contrary.

The Greeks and Romans appear not to have arrived at so profound a conception of the higher purposes of magic as the Orientals; and the whole of their knowledge appears to be comprised in what Cicero has written on the subject. Beyond the extracts which we have already made from Cicero, his observations on magical soothsaying may be summed up as follows:—

"The soul being impelled of its own free will, and without knowledge and premeditation, in two manners—the ecstatic and the dreamy—the ancients were of opinion that the ecstatic prophetic power was especially contained in the Sibylline verses, and chose, therefore, ten interpreters, regarding it as useful to listen to these ecstatic prophecies, as was the case in the Octavian war. In my opinion, the ancients have been influenced in the acceptation of such things by other causes than these. Certain examples have

been collected from the philosophers to prove wherefore these predictions should be true; one of the oldest, however,—Xenophanes of Colophon—although he acknowledged the gods, entirely denied prediction. The others, however, with the exception of Epicurus, have acknowledged a power of divination, although not all in the same degree. Thus Socrates and his disciples, and Zeno and those who followed him, held the opinion of the old philosophers, with the assenting belief of the older academics and peripatetics; and Pythagoras, who himself desired to be considered an augur, has given great weight to the subject; and Democratus has supported the belief in fore-knowledge of the future; and Dicearchus, denying other means of prophecy, has nevertheless retained dreams and ecstasies; and our friend Cratippus, whom I respect as the first of Peripatetics, yields credence to these things though he rejects other descriptions of soothsaying.."

In the course of the conversation, Quintus maintains that the difficulties in explaining prediction prove nothing against it; and he expresses himself warmly against those persons who will explain all things by chance.

"I agree with those," pursues Quintus, "who acknowledge two species of divination—an artificial and a natural divination. To the natural species belong oracles; not those pronounced by lot, but those spoken with a divine inspiration."

Quintus then, having granted that many oracles may be false, treats at large upon dreams: several prophetic ones he relates. For example, the dream of the mother of Phalaris; of King Cyrus; the symbolic dream of Hannibal, in which Jupiter in the assembly of gods spoke to him and commanded him to make war upon Italy; various dreams of the philosophers,—among them the dream of Socrates, in which a beautiful woman addressed to him the line of Homer—"After three days wilt thou arrive at the shadowy Phthia"—his home; and so it was. Much, however, is false in dreams—or perhaps only dark to us. But if much is true, what do we say to the true? "There is, also," pursues he, "an endowment from the gods of the power of pre-vision; and when this burns fiercely it is pronounced madness—ecstasy."

The two species of oracle and dreams spring from a common origin, which our Cratippus thus explains. Man, says he, receives his soul from a superior source; whereby we recognise that a divine soul exists from which the human soul is derived. The portion of the soul which is possessed of sensation, motion, and desire, is dependent upon the body; and the portion belonging to reason and understanding is most powerful when it is least connected with the body. Cratippus, after having brought forward various examples of true divination and dreams, thus concludes:—"If without the eye sight cannot be possessed, yet with the eye there may be error, then is everyone who by the eye has become conscious of truth, possessed of an instrument whereby to see the truth. In the same manner, if the office and business of prophecy cannot be performed without the gift of prophecy, yet notwithstanding that the prophet may sometimes prophesy falsely, it is sufficient for the establishment of his prophet-power that he shall have once prophesied truly. But innumerable are such examples; therefore the existence of the powers of divination must be conceded. But whence comes all this? thou enquirest. Very good—but that is not now the question. The question now is whether it exists or not. If I said that there is a magnet which attracts iron, but could not explain why it did so, wouldst thou deny the fact? We see it, and hear it, and read of it, and have inherited it from our fathers; before the beginning of philosophy—which is not so long ago—it was not doubted of in common life; and since philosophy has appeared, no philosopher has thought otherwise—at least, none worthy of esteem. I have spoken of Pythagoras, Domocritus, of Socrates, and others."

Quintus having endeavoured to demonstrate the nature of artificial divination, speaking of the second kind of natural divination, says:—"This must be referred to the gods, from whom, according to the opinion of the first learned and wise men, we have our being. And since the universe is pervaded with one spirit—the divine spirit—human souls must necessarily be affected when they come into communion with the souls of the gods. The human soul, when awake, is held in thrall by the needs of life, and is removed from divine communion by the chains of the body.

There is a rare species of soul which withdraws itself from the body, and with zeal and labour seeks to raise itself to the knowledge of divine things. Thus the souls of men attain to natural power of divination when they are free and unclogged by the body, as is the case with inspired prophets, and sometimes even in sleep.

Thus the two following species of foreknowledge are recognised by Dicearchus, and cited by our Cratippus. Firstly, the souls of such who, despising the body, soar up into freedom, and, inflamed with a certain ardour, perceive in part those things which they have foretold. And there are various means by which such souls may be inflamed, for there are souls which may be inspired by certain tones and Phrygian music. Others are inspired by groves and woods; others by rivers and seas. I believe also that there are certain exhalations from the earth which are productive of the oracular spirit. Such is the condition of the seer; and the condition of the dreamer is very similar; for what occurs to the seer awake, occurs to us asleep. The soul is active in sleep, free of the senses and all the impediments of worldly care, the body lying as if dead. And having lived from eternity in intercourse with innumerable spirits, the soul compasses the whole of nature, and remains wakeful, if, by means of moderate indulgence in eating and drinking, it is in an undisturbed condition. Thus Plato advised people to fall asleep in such a manner that the soul should remain undisturbed. On the same account the Pythagoreans were forbidden to eat beans, as they are a flatulent food, and opposed to a calm, truth-seeking mood of mind. Then the body lies like the body of one dead, and the spirit lives, and will live yet more intensely when it shall have entirely quitted the body.

After Cicero, in the second book, has brought forward his arguments against auguries and omens, and has declared that he considers the views of the stoics—who believed in artificial soothsaying—as much too superstitious, he observes: "The views of the Peripatetics, of old Dicearchus, as well as of the now blooming Cratippus, suit me better. They believe that in the spirit of man dwells an oracle, by which the future may be perceived, either when the soul is excited

by divine inspiration, or when through sleep the soul expands herself unfettered."

The farther arguments brought forward against the Art of Divination in the course of Cicero's work, are rather directed against the then prevalent mode of interpretation than against the gift of divination and the power of the seer.

But before we proceed to a detailed history of different nations, it will not appear irrelevant to take a review of the earliest systems of philosophy, by which our attempts to explain magic may be aided.

In India and Egypt, in the earliest ages, God was imagined as the eternal spirit, origin, and ruler of the world, who, as the universal soul, penetrates, vitalises, and maintains all things; and of whom the human soul is a portion.—(Brucker, Historia philos. critica, T. i. p. 205.) The Brahmins have the same belief at the present day. Pythagoras, who studied in the Egyptian mysteries, had, according to Cicero (De natura deorum, lib. i. c. 2), a similar theory. He calls God the spirit permeating all portions of the world and all things, from whom all beings have their life. Zeno, the stoic, declared God to be the soul of the world, with which he forms a living, spherical being.

The stars were regarded as the habitations of God, and therefore declared to be divine by Pythagoras, Plato, Chalcidius, and others. Hence arose, with the spread of these views among the people, the worship of the stars under certain forms,—so that many venerated the sun as the centre and noblest part of the universe, and called him the king, and the moon queen of heaven; the other celestial bodies were regarded either as their followers, or as independent divine beings—as gods.

To indicate God's existence, the ancient sages of Asia and many Greeks adopted the emblem of pure fire or ether. (Aërem amplectitur immensus æther, qui constat ex altissimis ignibus: Cic. de natura deorum, lib. ii. c. 36. Cœlum ipsum stellasque collegens, omnisque siderea compago, æther vocatur; non ut quidam putant, quod ignitus sit, et incensus, sed quod cursibus rapidis semper rotetur: Apulejus de Mundo.) Pythagoras and Empedocles entertained similar theories (Brucker, l. c. T. i. p. 1113.) Permenides also represented God as an universal fire, which surrounded the

heavens with its circle of light and fire (Cicero de natura deor. lib. i. c. 11.) Hippasus, Heraclitus, and Hippocrates imagined God as a reasoning and immortal fire, which permeates all things (Cudworth, Systema intellectuale, p. 104; and Gesnerus de animis Hippocratis.) Plato and Aristotle departed but little from this in their teachings; and Democritus called God the reason or soul in a sphere of fire (Stobacus, Eclogæ physicæ, lib. vii. c. x.) Cleonithes considered the sun as the highest God (Büsching, Grundriss einer Geschichte der Philosophie, I. Th. p. 344.) We find, therefore, in the earliest ages, an Æther theory, by which many modern theorists endeavour to explain the phenomena of magnetism.

"Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen nor can see" (Timothy, vi. 16).

"For with thee is the fountain of life; in thy light shall we see light" (Psalms, 38-9).

"Angels of light, the just, are as radiant as light; the light comes, and the glory; my right is the light of the nations; to be in light or in the living knowledge of Christ." "The Urim and Thummim. The light of wisdom, knowledge, illumination. And the earth shined with His glory."

This so-called system of emanation did not refer alone to the religious teachings and cosmology of the ancient nations of Asia and Egypt, but their whole philosophy was spiritual. Besides the Indian doctrines of the Zendavesta, in which Zoroaster's words regarding God, world, nature, and mankind, are contained, and the Oupnechat, the ancient Egyptian teachings agree with it; the Cabbalah; the Pythagoreans and Platonists, and the Alexandrians; the learned fathers of the Church, Origenes and Silesius; then the later Theosophists; the philosophi per ignem,—as Paracelsus, Adam von Boden, Jacob Gohorri; and, in the seventeenth century, Robert Fludd, Jacob Böhme, Poiret, Maxwell, Wirdig, Pordage, &c.,—all hold, with various modifications, this system of spiritual emanation. The Egyptians believed chaotic night a matter to be eternal with God. The new Platonists were of the opinion that nature or the world proceeded from God, as rays of light from the sun, and therefore of later origin than God—not according to time, but

nature. Others have imagined matter had always been in God, but, at a certain time, had proceeded from him and become formed.

The most ancient writing now extant upon the world-soul, and the nature of things, is ascribed to Timæus of Locris. The principles of the Timæan doctrine are much as follows, according to Büsching:—

"God shaped the eternal unformed matter by imparting to it His being. The inseparable united itself with the separable; the unvarying with the variable; and, moreover, in the harmonic conditions of the Pythagorean system. To comprehend all things better, infinite space was imagined as divided into three portions, which are,—the centre, the circumference, and the intermediate space. The centre is most distant from the highest God, who inhabits the circumference; the space between the two contains the celestial spheres. When God descended to impart His being, the emanations from Him penetrated the whole of heaven, and filled the same with imperishable bodies. Its power decreased with the distance from the source, and lost itself gradually in our world in minute portions, over which matter was still dominant. From this proceeds the continuous change of being and decay below the moon, where the power of matter predominates; from this, also, arise the circular movements of the heavens and the earth, the various rapidities of the stars, and the peculiar motion of the planets. By the union of God with matter, a third being was created, namely, the world-soul, which vitalizes and regulates all things, and occupies the space between the centre and the circumference."

A further description is to be met with in Brucker and Batteux (Histoire des causes premières).

This Timæan doctrine was afterwards defended with more or less acuteness and subtlety by Ocellus Lucanus, upon the origin of all things; Plato in his Timæus; Aristotle in his letters, upon the system of the world, to Alexander the Great, &c.

Modern philosophers have even admitted and described this world-soul in various manners, but without imagining it to be God. Thus Descartes considered space to be filled by a fluid matter, which he believed to be elementary and to

move in circles; he also believed it to be the source and germ of all things which surround the world and impel it onwards —(a species, therefore, of magnetic fluid.) Malebranche, Father Kircher, Huyghens, Leibnitz, Bernoulli, &c., entertained similar ideas. Search describes it as a spiritual being, filling the whole material world, and permeating its minutest space; as the first principle of nature, which makes of the world an animal, dependent upon the highest being. We shall at a later period refer to Paracelsus and his successors.

Others, the so-called Dualists, considered matter as coeval with God; as in nature, matter and active power, as it were, mutually influencing each other, without being on that account either one and the same, or created at different times. Plato had a similar philosophical theory:—"There are two things, of which the one is power, the other matter; in each, however, both are contained." (De natura ita diccbant, ut eam dividerent in res duas, ut altera esset efficiens, altera autem quasi huic se præbens, eaque efficeretur aliquid. In eo quod efficeret, vim esse censebant; in eo quod efficeretur, materiam, in utroque tamen utrumque, &c. Cicero, Acad. quæst. l. i. sect. 24.) Zeno believed in two primary causes of things, passive matter and an active reason contained in matter, or God, who always is, and produces all things from matter. He describes God as æther, or fire, or the reason which permeates all things. God is the world-soul, and forms, in conjunction with the world, a living (spherical) being. The whole world and the heavens are the substance of God.—To others, the Materialists, the sole being and the cause of all phenomena, &c., is matter.

Materialism, at least in its most refined form, was current among the Egyptians. Their eternal matter, night, was to them æther—the material God. Orpheus, Musæus, and Hesiod, have, in their descriptions of natural objects, called matter night or chaos, and traced the origin of all things to its activity (Gesner's edition of the Works of Orpheus, p. 118.)

"Canam noctem, deorum pariter atque hominem genetricem; nox origo rerum omnium."

The opinions of philosophers concerning matter were, however, very various. Some denied to it all properties,

action, or forms; others saw properties and forms in it. The form was either one like the four elements and their variations, differing only in density or rarity; or they assumed that matter had more than one form, and to consist of minute indestructible particles,—that is, atoms. Strato, of Lampsacus, was of opinion that nothing else was necessary to the formation of the world from eternal matter than its hidden nature, with its peculiar motive and creative powers (Cicero, Acad. quæst. lib. ii. sect. 121.) Leucippus believed that the atoms themselves moved; and Democritus taught that they moved in infinite space unceasingly and perpendicularly downwards, where they came in contact with each other, and either united or were repulsed; and from which all things arise and decay. Epicurus held similar theories, which only differed in the details. The Stoic Zeno ascribed reason to the finest matter, or æther, from which all things are created,—being equal with God, whom he represented as an active fire. But, as he held nothing to be spiritual, so was God also corporeal, though of extraordinary purity compared to all other things, Other explanatory theories departed very much from these and from each other. So, for instance, the infinite chaos of Orpheus, which became an egg, and which the Peripatetics explained by saying that Orpheus meant night, existed before all things—even before God. The Pythagoreans and Platonists, however, explained it as meaning that Orpheus placed God first, who created the world from night. Jablonski (De mysteriis Ægyptiorum) believes that Orpheus derived his idea of the egg from the Egyptians, and maintains the meaning of Orpheus to have been, that God, being united throughout all time with matter in an infinite chaos, had formed chaos into the shape of an egg, and then developed His creative power.

From this brief enumeration of the most ancient views, we see that the modern theories have already long existed, and that the material explanation of the magnetic phenomena which has been propounded in our times is not new.

The other theories regarding the soul and the body, and the reciprocal influence of sympathy and antipathy, &c., are of great importance to magnetism; it is, therefore, worth while to see what history says upon this subject.

Dicæarchus introduces Pherecrates speaking, who con-

sidered the soul to be an empty word, as nothing, and all the sentient and active powers as corporeal (Cicero, Tusc. quæst. lib. i. sect. 21.—"Nihil esse omnino animum, et hoc esse totum nomen inane, neque in homine inesse animum, etc.")

Seneca admits unhesitatingly that no one knew what the soul really was (Natural. quæst. lib. vii. c. 24); and Bonnet says the same (Analytical Investigation upon the Powers of the Soul)—"We know as little what is an idea in the soul as the soul itself."

On the contrary, Hayer maintains (La spiritualité et immortalité de l'âme, T. ii. p. 76), that we have of nothing so clear a perception as of our souls, and that this is even the foundation of all knowledge.

St. Macarius, in the ninth century, and Averrhoes admitted that but one soul existed in man (Büsching, p. 803).

The ancient Greeks believed a double soul to exist in all men—even a threefold one; that man had an animal (anima bruta) and a divine soul (divina). Even in Homer we find traces of this (Iliad, lib. v. 192, 193; Odyss. lib. ψ, v. 14) The divine soul is called by him *νοῦς*, also *φρήν-φρένες*, the pit of the stomach, because even then the belief was common that the seat of the soul was in the stomach. The animal soul is called *θύμος*.

Diogenes Laertius (De vitis, dogmat. et apophthegmat. clar. viror. lib. viii. segm. 30) writes:—"Pythagoras and Plato gave two portions to the soul, one reasoning—*λόγον*—and one unreasoning—*ἄλογον*—or, to speak more correctly, three, for they divided the unreasoning into the *θυμικον* and *ἐπι-θυμικόν*. It is remarkable that the poet-king speaks of the soul in the pit of the stomach; so that even in the earliest ages the transposition of consciousness had been remarked, by which, as the Hindoos knew, the somnambulists see and hear through the pit of the stomach. Van Helmont at a later period transposed the seat of his Archæus entirely to the pit of the stomach; and in the year 1752 a Portuguese and several French physicians maintained that the soul is situated there (Hamburgh Medical Magazine, part viii. p. 647; and part x. p. 801).

Empedocles believed all men and animals to possess two

souls; and Aristotle distinguishes the reasoning soul—νοῦς—from the animal—ψυχή. The reasoning soul comes from without the soul, and is similar in nature to the stars, for it is a portion of the fifth element, or the fine, igneous, ethereal nature which is spread throughout the universe.

The soul as a substance was now regarded as something different to matter,—as absolutely spiritual or material. For it was disputed whether the soul were different to matter, or whether of such a fine nature that it could not be perceived by the senses. Aristotle even regarded the reasoning portion of the soul to be material, for the fine ethereal astral nature was by him called a fifth element. Epicurus taught that the soul is of a fine, tender body, which has been created from the finest, smoothest, and roundest atoms. The Stoics, who believed the whole world to be merely formed of material portions, excepted the soul, as well as God (the Ether), from this corporeal nature; they considered the soul to be detached portions of God—the purest ether. The ancient fathers of the church, Irenæus, Tertullian, Arnobius, Methodius, &c., are of the opinion that the soul is corporeal, but of a very fine nature, like ether. Hobbes and Spinoza also believed the soul to be corporeal. The opposite theories of the purely spiritual being have been exhibited by the Spiritualists, the defenders of the world-soul, the Cabbalists, and Theosophists, as we have already seen.

Whence comes the soul? We have already seen that most of the ancient philosophers derive the soul from the universal world-soul, particularly Timæus of Locris, Pythagoras, and Plato. Plato says, that God has laid the primary conception of all things in the human soul, and especially in the world-soul, of which it is a portion. The images are, however, obscured when it is placed in the dark cavern of the body;—that is the prison and the tomb of the soul. Heraclitus also believed all souls to have proceeded from the universal soul. The fathers of the church, Lactantius, Synesius, &c., believed the soul to be a part of the divine being; and the Theosophists called it a fire taken from the eternal ocean of light. Old and new philosophers were unanimous on the pre-existence of the soul, being

already created before this life; and Pythagoras appears to have been the first to maintain upon this belief that souls migrate from one body to another, until, purified by this metempsychosis, they are reunited with God as absolutely pure light. This pre-existence was also accepted by Socrates and Plato. In the creation, according to Plato, stars were appointed as habitations to the souls, and by degrees they were placed in human bodies. Those who lived pure lives returned to better stars, but the wicked migrated into lower animals, until all evil was overcome. Learning in this world, therefore, is not an acquiring of anything new, but merely a recalling to the memory of that which was once known. "There is, in fact," says Socrates (Phædon), "a regeneration and a being of the living from the dead, and an existence of the souls of the dead, and for the good a better existence, but for the wicked a miserable existence." "Even that," interrupts Coles, "agrees with the sentence, Socrates, which thou art accustomed to repeat, that our learning is but a remembrance, and that we must, therefore, necessarily have learned at an earlier period that which we remember, and that this would be impossible if our soul had not existed before it entered the human form; so that, according to this, the soul must be immortal."

The fathers of the church, especially Origenes, believed in the pre-existence.

Similar to this was the ancient oriental belief in the pre-existence of the human soul, which, fallen from a higher being, enters its earthly habitation as a life of penance. In modern times, Monro and Leibnitz have particularly defended the theory of pre-existence. The latter says, that God has created merely simple and imperishable substances; these he calls Monads, or, according to Aristotle, Entelechia, of which the most perfect are those of men; more imperfect are those of animals; and the lowest are the elements of bodies. According to him, the seed of all nations was already present in Adam. Those souls which become human in the course of time have before existed in another description of organized bodies. The more easily to explain hereditary sin, theologists state that the souls are imparted to the bodies of children by their parents (Thomasius, Disput. de origine animæ; Huetius in Origenianis, lib. i.

quæst. 6; H. Rosius in Vindiciis Augustinianis, c. iv. etc.) Another theory of the origin of the soul was, that God created a fresh soul with every conception, and implanted it in the child's body. This is disputed by the Latin and Greek fathers of the church; the Pelasgians, as opponents of the doctrine of hereditary sin; and some scholastics, who preferred believing in the reasoning soul of Aristotle. At a later period, Catholics and Protestants confessed the same.

Lastly, the seat of the soul has been disputed. The Platonists, especially of Alexandria, taught that the power of the soul is equal in every part of the body; but it may be said that it must work there, where the instrument takes its commencement—that is, in the sense of consciousness of the brain;—indisputably one of the most correct views. Parmenides, Epicurus, and Lucretius, placed the seat of the soul in the breast. Diogenes Apolloniates believed the soul to inhabit the aorta of the heart (Plutarch de placitis philosophor. lib. iv. c. 5). Hippocrates and Ansonius placed the reasoning portion of the soul in the heart itself (Hippocr. de corde: "Mens in sinistro cordis ventriculo insita est," &c.) According to Plutarch, some have regarded the heart as the seat of the soul; others the pericardium. Many ancient physicians and philosophers have looked upon the præcordia—φρένες—or even the diaphragm, as containing the reasoning soul; of the latter they already knew that it possesses a peculiar sensitiveness with the pia mater. Empedocles sought for the soul in the substance of the blood, as did even Moses and the Jews. Plato and Democritus held the whole body to be the residence of the soul. Strato placed it between the eyebrows; and Van Helmont states that the vital spirit (aura vitalis, archeus) is particularly active in the region of the stomach, especially when the other outward senses are at rest. He was acquainted with the magnetic transposition of the poles, or the increased activity of the inward senses of the region of the stomach, in somnambulic phenomena, and believed the real seat of the vital power and of animal heat to be there. Others accepted the brain generally as the exclusive habitation of the soul; others, again, portions of it. Thus Descartes placed it in the pineal gland; others, in the roots of the nerves; others, like Sömmering, in the cavities of the brain. There were, also, contradictory opinions upon the

reciprocal influence of the body and the soul, as is the case at the present day. The materialists gave the predominating power to the body; the spiritualists, on the contrary, to the soul. Thus Epicurus believed that the soul would neither be active nor passive, if it were not material. Anaxagoras first speaks of a reasoning being, giving order and motion to the body. Pythagoras symbolised the soul by a numeral, which moved itself, and, at the same time, the body. Aristotle also regarded the soul as the cause of motion in the body, which in return influenced the soul. Upon this reciprocal influence the system of Aristotle was founded—Systema influxus physici—by means of which the soul of man produces movement in the body, and ideas in the imagination. It was admitted that no one could explain how this took place, but that it sufficed to know that motion in the body was consequent upon previous mental activity, and that sensations in the soul were produced by the influence of the body. The primary principle of life is now that which it has always been—an unknown something—called by the Greeks *την δύναμιν ἄρρητόν*; by the Romans, qualitas occulta infunda; and by the Hebrews, the divine instrument. Later, theories of harmony, sympathy, and magnetism, have been founded thereon, according to spiritual or material views, in which, however, that qualitas occulta has still remained as perfectly unknown as ever. The effects of that reciprocal influence, like those of magnetism, and of ancient magic, and the conditions connected with it, are by no means reduced to harmony in the various theories.

The Pythagoreans, and among them particularly Empedocles, in his great poem upon the Nature of Things, have traced the origin of all things to Monas—God, whose two principles were called friendship and enmity. Heraclitus and Hippasus taught that an universal war reigns in the world—a continuous enmity; and that all things are produced and governed by discord. Plato causes Pausanias to describe love as double—one celestial and the other common; and the physician Eriximachus, who completes that which his friend had commenced saying, understands thereby the two principles of nature, of which the first is the cause of all harmonic union, the second of all kinds of disunion and discord. According to this, says he, the dominion of

amor is not to be alone confined to the heart of man, but is spread throughout all animated bodies—through all productions of the earth, and throughout nature. Thus animal nature has its amor, and with this physic concerns itself. In music, by means of skilful combinations of dissimilar notes and spaces of time, harmony is produced. Both the arts of medicine and music must attempt to incline the various inclinations of men, or their double amor, to their purpose. Lastly, predictions also belong to the amor, by which men maintain their communion with the gods. It is destined to incite its better amor—that is, the regulated activity of the soul—to piety; and on the contrary, to repress all ungoverned inclinations, as the works of the evil amor. The beneficial results to the human race are effected by the better amor, and this gains the friendship of the gods for us. These teachings, upon which those of Pythagoras and Plato are founded, originate from a much more ancient wisdom, which we find expressed in the East; that the human soul, with its being and varied powers, is connected in a mysterious manner with nature; that the human soul is formed after the scheme of the universe (or rather, the universe after the soul), and that there is nothing in nature which does not touch an appropriate chord in the soul. But all the secret strings, with which the powers from above and below influence man, are but dimly perceived in the waking state. The especial realm of sympathy and antipathy is the wide realm of the mind, which in the waking state is dazzled by the activity of the outward sense, and the physical radiance of the sun, and only exists in a species of obscurity, so that it is not rightly conscious of its own conditions, and the secret communion which exists between itself and the great outward world. It is only in sleep, when the distraction of outward objects no longer exists, that the inward spiritual sun rises, and the invisible strings become more visible, which are stretched between the macro- and the microcosm. For the soul is, according to the simile chosen by Leibnitz, the mirror of the world, in which things far and near are reflected.

From this, and from innumerable other theories held in antiquity, we see that the whole of nature is united by a mysterious bond, and that all things in immeasurable space

are intimately connected with, and dependent upon each other, which mysterious bond the ancients called sympathy. Attraction and repulsion are but analogous expressions with friendship and enmity—expansion and contraction—sympathy and antipathy. In the whole kingdom of nature, the contrasts are visible, and in general so striking as to have been ever remarked not only in small but in great things. As in the atmosphere the unequal distribution of electricity produces changes in the weather, storms, and lightning, so are various powers active in fluids and in the metals and mineral substances, which manifest themselves in magnetic and electric attractions with the utmost variety of sympathy and antipathy. In the organic kingdom, these distinctions are still more manifested. Plants and animals are opponents ; by medicines and poisons the special sympathies and antipathies arise. The sympathies and antipathies are as strikingly manifested in the vegetable as in the animal kingdom. The enmity existing between the rue and the cabbage is well known, as well as that the vine bends aside when cabbages are grown near to it. The male and female palm wither, according to Kircher, if the two do not grow together. Animals, and, above all, man, perceive the most delicate and distant operations of nature through the nerves, their communicators of light : thus experiencing a reciprocal condition of sympathy and antipathy.

The universal bond of reciprocal influence is, according to the ancients, the atmosphere—the ether ; so that through it the influence of the stars upon earthly things, and especially upon man, takes place. For not only were the heavenly bodies perceived—not only were the revolutions upon the axes, and, with this, the centrifugal force admitted, but also the influence of the solar rays, without which the earth would be an eternal night—an unbroken sleep, without organic life of any description. It is elevating to discover that in the most ancient times man is regarded as the image of God, standing in unbroken communion with nature, not only with this earth, but with the whole of the universe. Still more, they even admitted the sympathetic and antipathetic relations of man with God, upon which the wisdom of modern

times has been silent. "If nature did not communicate with that high world, an influence from thence upon man would be impossible. The same Creator formed the earth and the universe, herbs and animals, according to one plan, and placed in the development of human souls, the germs of such perfection, that they are thereby enabled to reach the confines of a world which is invisible to the eyes; therefore is the soul of man spiritual, and not merely intellectual, because the harmony of the more perfect future finds an echo within him; and if already upon the earth, he does not purposely close his ears to the echo, it will render him superior to all outward considerations. It is elevating to the heart to recognise in magnetism the visible striving towards those confines of the earthly senses—towards those boundaries which surround man, and withhold him from straying into those spheres from whence all that he possesses has come down to him." (D. E. Bartel, Grundzüge einer Physiologie und Physik des animalischen Magnetismus, Frankfurt, 1812.)

The opposite of sympathy is antipathy—repulsion—and in man the manner of feeling and acting differently, for the minds and conditions of temperature coming in contact in man are exactly similar to the magnetic poles. That these contrasts of antipathy are much more clearly manifested in magical states was very early understood; and we perceive in magnetic appearances that antipathy is much more strikingly demonstrated than sympathy. The slightest discords in physical and psychological respects become evident, not only between persons unknown to each other—between unequal conditions of station and education, but also in persons acquainted with, and even related to, each other. The extended strings of the mind in nervous fevers, or magnetic subjects, produce such a sensitive condition that not only the motion of the pulse but also the variations of the mind affect them, which is never perceived in the usual state, unless there is a predominant irritability, or a certain idiosyncrasy. Those who have never had anything to do with such persons consider all this to be folly and affectation, and dispute them as much as the magical wonders, which were as well known in antiquity as the present magnetic appearances. But as these do not know

anything of the harmony of the spheres, which "the Almighty God of Concord has arranged in social order, in the golden bands of rhythm," neither do they perceive the silent tones, and gentle breath, which is powerful in the weak, so that they are often carried away by the elevated song, and the inspiring harmony which all beings raise to God.

SECOND SECTION.

MAGNETISM AMONG THE ANCIENT NATIONS; ESPECIALLY THE ORIENTALS, EGYPTIANS, AND ISRAELITES.

IMAGO, MAGIA, MAGNES.

According to the observations previously made, the poetic-magical element repeats itself under many forms in the souls of individuals and nations, according to their innate national character. The revolutions of time and of peculiar individual existence produce only in outward appearance a varied manifestation in the most obscure and lowest barbarism, and in the most perverted activity of the world; while with the enlightenment of reason and morals the inward being is always and everywhere the same. For the objective is reflected upon the imagination and religious feeling, on all hands according to a common type of nature and the mind. In it the material takes the form of the supernatural; and the supernatural impresses itself upon the material through the imagination. Herein lies the broad realm of poetry, of the eternal magical imagination of the human soul, which is at home in two worlds—one spiritual and one material, and developes the elements of its activity either in itself or through external impulses. Everything, however, whether it come from its own interior, or from the external world, is but a reflected image—a phenomenon—not a being, a reality; but this semblance the imagination endeavours to represent as a reality. It is, therefore, not strange that man finds such delight in the creations of poetry and of his own ima-

gination; neither is it strange that he should always regard the mere semblance as a reality, and its own creations as beautiful, whether they contain truth or fallacy. To draw the distinction requires much experience in the outward world, and self-observation of individual spiritual activity. Where this is wanting, there is in nations, as in individuals, no real acknowledgment of the magical appearances, and their laws, to be found.

As we have seen that the religious feelings are the most profoundly rooted in the subjective mind, and the highest supernatural appears in poetic contemplation, so is it easily understood that the religious culture of individuals and nations is always the first—preceding all other human institutions; for poetry and the feelings find their full expression alone in religion. Faith is rooted in the religious feelings, and expresses itself in religious customs, while the creations of poetry receive their highest dignity as realities, as works of art, as it were, only through religion, which consecrates them as living, radiant truths, as poetry itself inspires the religious feeling with the divine grace. This is the origin of all arts; before science and the embodiment of the inward conceptions of the mind, in all its branches—architecture, music, and painting. Magic has also been consecrated with religion, as religious customs have everywhere contained something magical.

As the world extends itself in contrasts, so is time divided in its articulation threefold—creation, being, and decay of everything temporal: youth, maturity, age, are the developments of consecutive existence, which, in its various metamorphoses, always follows certain periods, epochs, and stages. By this the varieties of age are given, in which peculiar physiological and psychological phenomena and mutations take place according to fixed types. Thus the moments follow each other in time, as atoms are placed beside each other in space, and the law of the world's development is therefore nothing else than that the designs of the Eternal should be revealed in being. But as, temporally as well as materially, each single being is limited and finite, so is the development very confined, and is nowhere perfected. It often remains stationary at a certain point, or shows active powers only in certain directions, by which it appears neither to fill up nor

to pass over the normal stages. That which developed itself in the evolution often disappears with the involution, so that the purport is not manifested individually, but in the mass: this mass or generic comprehension, however, contains an endless past, present, and future, according to the extent of time. As regards, therefore, mankind, it will never be perfectly manifested in mere sections of time, either in the past or the present; and as the earthly Acon is also finite, so will probably the perfect mental development of the human mind never be ripened in all respects on the earth,—as the present still shows so much partiality, contest and struggling; and the past, as it were, but the outline of a future development. As that which is non-existent still remains an undisclosed unit of the undivisible whole, so does development still slumber in its germ; so arise in the continuous division of the whole—in the unfolding of capabilities—breaks, which are again but units of the undeveloped whole. And thus the past—the period of origin and being—does but contain the element of life in potentia, with occasional varieties of vital activity; the present embrace the past as a heritage, but in another shape, and mostly to other purpose, than the original one; and the future, the period of another decay, draws its strength from the present, and its fruits will, according to the nature of this strength and the yet unknown outward influences, not contain any perfection: that is, an universal development of all capacities and power will not take place, and the ripening of the upspringing endeavours will not be perfect. The purpose becomes perfect in time, but will not be continued in any particular period. (Dr. W. Butte, "Biotomie des Menschen, &c." Bonn, 1829.)

Applying the above remarks to the history of mankind, we find that it may be divided into three principal periods of development, according to the course of time, and especially in respect to magic, as has been clearly pointed out in No. 7 of the "Deutschen Vierteljahrschrift"—1, the Oriental; 2, the Græco-roman; and 3, the Germanic age. Magic has remained the same constitutionally in all periods, but its manifestations took everywhere a peculiar character and variety of form. As in all phenomena of life, so in the East did an universal, unrevealed, inward direction of the senses

take place through magic. The Græco-roman age had annexed the oriental element, but in its more outwardly directed activity the magical unfolded itself in more numerous shapes; less in the simple, all-governing strength of the soul, than in the poetic ornaments, and in certain directions fantastic imaginings of mythology. The Germanic spiritual life took root in the Græco-roman elements, and therefrom arose a highly remarkable process of fermentation, from which new shoots were put forth in all directions. In the peculiar self-power of the Germans, the abundance of materials collected from all sides must naturally sustain this process the longer, because a new life was in the act of being created from the past. Thus the middle ages form the period of germination, the taking root and real commencement of the Germanic time-history. That which then was produced was certainly but an imperfect sucker shooting out from the vital sap of the parent stem; the Greek dæmons, the Oriental Dschinus and Devs, were mixed up with the Jewish angels of light and of darkness, and with the Germanic fairies, elves, and allrunes: what else could arise from this but a wild belief in spirits? But as with the Germanic period a new vital direction commenced, in material respect to the investigations of the universe and nature, and spiritually to the unfolding of the Christian faith, so is it clear that magic cannot be fully understood before the confines of these two directions are fixed, and their true tendency explained, and to a certain degree understood. It is only in modern times that the object of these endeavours to approach truth is felt, and thus we begin to understand more and more the nature of magic and its reality. But as magic is but little acknowledged by the historian, so does the inquirer into nature do but little justice to magnetism; a blind scepticism, and the radical unbelief of incomprehensible things, restrain both from perfectly understanding the wonders, and cause him either to stigmatise them as unsubstantial fabrics of the imagination, and unnatural and supernatural falsities, or to receive them as genuine appearances into the records of physiology.

We shall find the same characteristics of the imagination prevalent in the three periods of Oriental, Greek, and Germanic magic; but here, as in the romance of

nations and ages, we shall necessarily find a certain variation and peculiarity. Before we can form a true judgment of these much-doubted appearances, we must pay some attention to the peculiarities of the nation and the age; to the mental constitution, which assumes a national character through religious customs, tradition, and national events; to the modifications, changes, and relations arising from the country, climate, mode of life, and occupation; from the nature of the outward temporal influences and admixture with other nations. We shall, however, find a certain family resemblance universal in magic, as in the romance of the East, of the Greeks and Germans; but the female devs and peris of Zoroaster; the angels of the Israelites, and dæmons of the Greeks and Romans; the fairies, elves, undines, and trolls of the Germans, reappear in various forms and colours; now from heaven, now from hell, or from the middle kingdom; living in the air, in the solitudes of the earth or water; and lastly, teaching, warning, and comforting in one place, whilst they terrify, torment, lay snares and raise hindrances in another. Again, others appear to assist in house and farm labour, for pleasure and amusement,—as the gnomes, people of the mines, and the "joyous fairy people."

In the East, the spirit of man took a very peculiar form even in its first appearance upon the stage of history, and in some measure has remained stationary to the present day. Magic has not been subject to any material change since the early ages, whilst the forms of Græco-roman magic had almost vanished, and were even much changed during the Germanic period. The monotony of life, and the entire separation from the occidental world; the reluctance to change habitations and customs; the early teachings of the fathers regarding God and the world, permitted no change of opinion, and no free exercise of the mind, as was the case with the spiritual and mobile Greeks, and the world-conquerors, the Romans, in whom a manifold susceptibility and activity betray the inclination to seek and wonder, and admit a varied cultivation of the mind, and therefore also a most numerous variety of products of the imagination. The Germanic genius has something of oriental earnestness and occidental imagination, and the oriental spirits reappear

in the magic of the middle ages, conjoined with Greek ideas: it embodied the elements of each, and therefore presents in the peculiar epoch, hesitating between barbarism and civilization, a remarkable picture of the strongest kind in outlines and sketches, which was destined to be more clearly defined, shaded, and harmoniously filled out, by the course of time.

In the ancient East, where all things have remained an undisclosed, one-sided, and isolated chaos, the past of historical infancy steps before us, as it were, in a living form. The Græco-roman period soon past like a moment of the present, but an unlimited future still lies before the Germanic genius, for which the world's history has as yet but furnished the materials for an endless mental activity. If, therefore, the East has been often compared with the infancy, the age of the Greeks and Romans with the activity and impetuosity of youth, and the Germanic period with ripe manhood, this simile may stand good, in so far as maturity first begins with Germanic history, and as in some measure a perfectly new future, worthy of maturity, stands before Germany; Germany, the first to perfect her own development, and then become the instructress of nations and ages, for which she appears destined as well by geographical position as by mental activity. The Greeks and Romans were but the momentary links between old and new, and the East, already stationary and sunk into the night of the past, dreams in a sleep of a thousand years, until, awakened by the Germanic spirit of the future, it will again arise to new existence.

If, as it occasionally happens, the belief is common that Germany stands upon the summit of civilization, magic is peculiarly calculated to instruct us upon this point. Does not the superstition and belief in ghosts of a past age still reign in the house and court-yard, in the church and the stable? Are not ghosts and devils exorcised on the one side with formulas, holy water, and prayers; while on the other, the reason of rationalism will not admit of anything spiritual either in heaven or hell? The prophets of opposite creeds contest with strokes of air for a thing which the one endeavours to retain with convulsive power, and the other condemns as a mere phantom, whilst denying everything which cannot be comprehended by the outward senses; so that, in fact, super-

stition may be nearer to God and truth than unbelief. How if it be through this magic that Germany has to show its master-hand! If magic were to point out the direction in which the light of pure truth may be discovered! In fact, a great future lies before Germany in magic; in it German investigation and acuteness must labour, and judging from what lies before us we may expect Germany to solve the question. Since the middle ages Germans have directed their attention and energies to this subject with great results; Germans made an end to witchcraft, and a German has lighted a flame, by the discovery of magnetism, which still shines on German ground, and will harmonise the strongest contrasts of light and shade which are found under the shapes of ghosts and spirits in popular belief.

In the Germanic view of the world, all the elements taken from the East and the Græco-roman age are to be found. The Oriental heaven, the Greek hades, in which gods and men lead a common existence, and the hell opposed to heaven by Judaism, form endless fields for investigation. And the German does not absolutely deny anything. Where there is a hades,—a middle kingdom,—there must be something above and below it, towards which spirits strive, if they do not thence derive a power of influence. The Indian enthusiast strives upwards, to become embodied in the light of Brahma; the Greek communicates in a purely human manner with his gods upon the earth; the German enjoys with diligence the temporal goods of his mother-country, but he also looks forward into the supernatural world beyond, to which the eye of the imagination is directed, and for which light and darkness are not day and night as to the bodily eye. In the East the ideal outlines were enclosed in the mind in simple forms; in Greece reason developed itself with faculties directed outwardly, and its poetry was certainly a beautiful ideal-poetry of life; but the living God was no longer present in the depths of the mind. The Græco-roman mythology stretched into the middle ages; and we might be almost tempted to say that hell was as prominent there as heaven in the East: so that Goethe's Faust was perfectly right when he said that the flights of imagination led from heaven to hell through the earth.

The energy of enquiry directed in modern times to East

and West, and the great discoveries, in science and the world, did not suffice to kindle the ray of Christian light placed in the heart into a true love of mankind, or enable the imagination to repose, so that poetry could unfold itself in harmonious beauty with art. It could only be done in true beauty and power, where the mind and the inward senses were as active as the outward, which observe the objective world practically. And where is there a land and a people at the same period, which can in these respects sustain a comparison with Germany?

If that intellectual author H. Hauf calls Realism only a superficial appearance, and therefore a phase of development, he only confirms the *fact* that the fermentation commenced in the middle ages has not yet ceased; and that in reality the dæmoniac possessions in our days and animal magnetism are true signs of the times, which separate light from darkness, and force upwards the shoots of an earlier knowledge, that a higher intelligence and construction of science and of life may be brought into existence in Germany.

As a confirmation of the foregoing remarks, and at the same time an authority and foundation for those to be made subsequently, we will hear what he himself says in No. 56, Feb. 25, 1842, of the "Allgemeine Zeitung":—"He who regards the celestial and dæmoniac possessions of the age, and the superstitious feelings and irrational beliefs of the most varied kinds, as gradually withering branches of an earlier civilization, has studied history as old herb-wives study botany. He who looks for faith without superstition, is like a child asking for light without shadow; whoever fancies that man in progressive knowledge will strip off faith as well as superstition, that he may move with freedom and grace, paints an impossible picture of humanity; he calculates without considering one half of human nature, and more foolishly than the Jacobites. But all misunderstand and libel the unchangeable constitution of the soul, its double nature, which, like the magnet, has two directions in one unity,—two opppositely striving, repulsing, and yet mutually embracing, powers. Superstitions, in general, are movements of the soul standing in communication with the whole of nature, and those movements

bordering upon consciousness are instinctive, involuntary, and indicated by the outward senses. They are Superstites, not only in respect to the past, but also the future; and as they in their present shapes have outlived much enlightenment, they will outlive all possible forms of faith and civilization in whatever shape they may be.

"How the natural philosophy and investigation into nature would have stood in regard to the magical appearances of the present and the past, without Mesmer's discoveries, is impossible for us to say. All the mental wonders of history are by no means explained by animal magnetism, so long as the latter is itself a physiological riddle; but they have become anthropologically conceivable through the facts of somnambulism, and their probability thereby justified; and this is the greatest step that man has ever made towards the knowledge of himself. The phenomena of sleep-waking and clairvoyance are, as far as they have yet been observed, of as great importance to the moral as to the physical sciences. It is certain, that by the act of the will, and by outward manipulations directed by the will, the vital powers of two individuals may be conjoined in a peculiar manner, and, as it were, intertwined with each other. The soul of the one most susceptible allows itself in this manner to be placed in a peculiar condition, and compelled to certain actions whose whole character points directly to the source of all ecstasy and convulsions, and which from the earliest ages have been considered by all nations as wonderful confirmations of their superstitious belief, that the secret powers of nature may be seized on and used either for the good of others, or for the purposes of love and hatred. There is no people, however rude or uncivilised, that has not its sorcerers, soothsayers, witches, and wonder-doctors, that has not its religious faith, the greatest terrors and highest aspirations of which have not been confirmed by signs and wonders through spiritual messengers from the heavenly and dæmoniac regions beyond.

"If we regard the varied ranks of these phenomena in space and time, comparing them with the nature of somnambulism and clairvoyance, as we observe them at the present time, we shall discover an historical fact of great value. It is well known that peculiar characteristics show themselves in all

somnambulic conditions, whether naturally or artificially produced. In the state of sleep-waking, of clairvoyance, of ecstasy, &c., the same mental phenomena are always manifested, with the same general characteristics. One fact is particularly important in these mental phenomena, which is, that the degree of education in the individual has much less influence upon the action and condition of the soul than might have been expected. The human soul, spasmodically turned from the day-side of nature, sees, imagines, and gives oracles with the same degree of intensity, generally in the same manner, whether the soul in the waking state is common and rude, or educated and refined. Through the peculiar intensity and increased activity of certain mental powers, we see the ordinary somnambulist frequently placed in thought and expression upon a much higher plain than belongs to him in life. He is elevated to the path upon which the sleep-waking soul involuntarily is conducted to the depths of nature. On the other hand, in the educated seeress many mental advantages of the waking state are not apparent in the somnambulic condition; her sensations retreat of themselves into the universal magical Pentagramm, and follow the same beaten track in which every human soul perceives the same landscape in moonlight, but where in twilight each individual eye perceives objects differently. In short, we perceive that the network of inclinations, powers, and influences, which is spread over the depths of the human soul, and connects mysteriously man with man and with nature, is in all men woven with the same meshes; in this region, averted from the outward senses, homogeniety and equality reign in the same degree, as endless varieties and conditions in the waking state. In this region man hangs, dreaming, to the after-birth of nature: he is upon this the individuality, the intelligent planet upon this planet. That which observation shows us in individuals, also applies, according to history, to nations and to the whole of humanity. The magical cures, the injuring by a glance, word, deed, and action, auguries and oracles, the belief in the spiritual return of the dead, traditional means of communicating magically with the gods, spirits and dæmons, supernatural feelings and visions, violent shaking of the body when this communication has taken place forcibly or voluntarily,—all

this is found not only in nations whose history is known to us, but also is shown to the same degree in whatsoever state of civilization man is, or whatsoever zone he may inhabit. Whether a country is in childhood or old age, whether it is renowned or not in history, whether its manners are still barbarous or enlightened, in all degrees of outward knowledge and science the most remarkable generic similarity breaks out in the conditions and phenomena. It is always the same spirit which whispers into the ear of Socrates, Plotin, and Swedenborg, and acts in ecstatic visions and words, which, though varied in form and expression, yet are always evidently founded upon the same outlines. It is that something which raises the same misty forms from the abyss of the mind in the Jewish Possessed, in the Siberian Schaman, in the Pythonesses and Sibyls, in the Indian fakir, in the temple-sleepers, in the witches of the middle ages, in the modern clairvoyants, or in the women troubled by evil spirits; and these forms are varied as living beings by the movement, the activity of the mind, and the taste of the age. In professors of the black art and fortune-tellers, in ecstatic persons and ghost-seers of all ages and countries, a species of fantastic drama is performed, which in model, invention, and even in the scenery itself, is always the same, though represented according to the costume and expression of the age. As in the sleep-waking of ignorant persons, feeling and expression are often elevated and ennobled much above the average of their waking state, so shall we meet with thoughts and images of surprising depth and poetic bearing in the mythologies and dæmonologies of the most rude and sunken nations. And as, on the contrary, the educated somnambule does not carry the amount of education into the paroxysm, but is involuntarily seized on by the dæmon and drawn into the whirl of one-sided magical feelings, so does education in no wise dispel those forms which rise up from the night-side of humanity. Even in our age, which labours so hopelessly for each day's sustenance, these ancient messengers from heaven or hell, which lie side by side in the human breast, step into the path, now comforting and illumined, now supernatural and frightful. The phenomena of somnambulism, and, to speak distinctly, the poetic history of nations, point out clearly that the ex-

tremes of human existence are conjoined. On one side, in equal relations between the vital power and the conditions of nature, the same primeval form springs up; or, to speak with Pythagoras and Jacob Böhme, the same numeral and signature, in an indistinct consciousness. The feelings retire under the same circumstances,—as it were, in the same corners,—constructing the same figures; and the soul practises divination *ut apes geometriam.* But these images remain unembodied as long as the outer sense, turned towards the light, does not attract them, or explains and expresses them individually. Hence the outward difference of all supernatural representations, of all poetry and philosophy, even with the greatest inward similarity: everything which rests upon the movements of history, which is drawn through any stage of civilization, through the changes of government, of morals and faith, as the enduring characteristic, to the creation of the lower pole, while the other produces the endless variety in the existence of nations, the innumerable developments of the same fixed capabilities, the progress and the decline of nations. That steady characteristic forms the obscure but uniform foundation of all history; as it were, the warp through which the active spirit of nations and ages throws the weaver's shuttle with visible freedom of motion.

"In this manner, the observations which the somnambulic states of modern times afford us may bear important fruits for historic inquiry. This is satisfied, provisionally, with the light which animal magnetism throws into the dark chasms and hollows of history, where, before, the torch of human understanding only served to make the obscurity more visible. It is certainly a great gain that we are able to recognise the grand ideas of the great architect, in the mystically confused images which accompany all portions of the temple of history, or in the grimacing and distorted figures which here and there serve to sustain the arches; although we may not be able to decipher the hieroglyphic writings on the walls with any facility. Their investigation is immediately the business of natural philosophy, and the philosophy of history silently follows its footsteps. This progress has, as yet, been but unimportant; even the theory of the dream-states has been for some time stationary.

The great thing is, to seize upon the physiological roots, through all the deceit and untruth which accompany these appearances as necessarily as shadow does light."

As it is not exactly our province to treat, in a history of magic, of the definitions, explanations, and differences of all those mutually connected conditions, visions, hallucinations, dreams, somnambulism, ecstasy, and clairvoyance, with all their accompanying transitions and reciprocities, we must regard them, in the mass, as a generic complication of facts and phenomena; the phantom as well as the reality; the passing vision as the durable ecstasy, which is but seldom observed, although it is produced in some, where a suitable disposition exists as a normal development of nature; in others, by disease or art: we cannot give direct criterions by which the false may be distinguished from the true, and the possible deceits, which are so frequent, from the real facts. But as I intend giving an historical account of all phenomena proceeding from the somnambulic element, whose sources and conditions may be at the same time inquired into, according to the peculiarities of place, time, and both natural and mental character, in the course of this work I shall, also, not entirely exclude these scientific investigations.

The following may be laid down as an axiom: that all magical phenomena of visions, dæmons, and spirits, of witchcraft and possession, of dreams and clairvoyance, depend upon a natural and instinctive inclination of the soul to be placed in such conditions, as well as upon the outward natural conditions, and artificial means of producing and controlling them, just spoken of. Whilst seeking these instinctive movements in variously constituted nations, we may regard former opinions respecting the supernatural, and the state of civilization, and also the outward geographical conditions with which the instinctive feelings are sympathetically and anti-pathetically connected, as well as others communicating more comprehensively with the powers of nature, in which these almost inexplicable sympathies have their reciprocal influence between spirit and nature, between the soul and the body; for the mental element of the father continues typically active in the fixed style, as the seed set in the plantation, upon which surrounding circumstances

have more or less influence. Religious views play a prominent part everywhere, and it is evident that they have often derived their shape from the inward visionary spirit, as, in return, religion influences the visionary element, by which the various dramatic scenes of national romance are performed in tragic, epic, or comic poetry. Upon the dark ground of the soul, the magical characters are, as it were, inscribed in fixed types, and it only requires an inward and outward impulse to burn up and become active. Either through inward psychological or physiological causes, in a vision with sound outward senses, and with the power of distant or pre-vision,—or as hallucinations in pathological disturbances of the body, where the spirits of within and without show themselves in every variety of form, which, however, a somewhat mature reason may with some consciousness be able to distinguish; or as ecstasy of religious enthusiasm, which possesses the miraculous power, like a far-spreading miasma, to affect others directly, and unfold the germs of somnambulism contained in them. This infection is an historical phenomenon of all ages, and belongs, indubitably, to the most inexplicable problems which the philosophy of history either entirely ignores as a *noli me tangere*, or passes over with a hasty side glance. We, instructed by the phenomena of magnetism, shall endeavour to penetrate deeper into this obscurity, and to procure a satisfactory explanation of much which, under the guise of terror and dismay, passed through countries, crying ravenously for human blood; those death-fires by which, even in the past century, the whole of Europe emulated to show its piety and enlightenment.

In passing to the special observation of magical appearances in the various ancient nations, we need only attend to the results already deduced, to gain fixed resting-places of enlightenment and true discernment.

They are very much as follows:—

1. The somnambulic element lies dormant in the human mind as an instinctive faculty, and only occasionally appears under certain conditions.

2. The conditions are either general and normal, or special and abnormal. To the former belong dreams and presentiments, the subjective production of the inward

senses and imagination, which arise more or less vividly in all men. To the latter belong the pathological conditions of hallucinations, spectral visions, somnambulism, ecstatic and magnetic clairvoyance, which usually present themselves, as nocturnal phenomena, during the inactivity of the outward senses; in rarer cases, however, even during the waking state, so that the inner and outer images alternate in the imagination, or become fused. In rare instances, even waking and conscious persons become aware of things which are unknown to others. The imagination is, moreover, a double power,—it is an "imaginatio activa et passiva." That which the fancy sees is, however, always internal, never external, although not alone, "ex propria phantasiæ operatione, sed spiritus fatidici—or—pythonici," which spirit influences the imagination of men.

3. The subjective images of the imagination are often so clear and vivid to the fancy, that they not only take their place among objective realities, but entirely supplant these, where by complete madness is caused; as even the very feeling of identity becomes extinct, and the idea takes its place which characterises dæmoniac possession.

4. The conceptions of supernatural things and religious belief give the colour and the scene to the creations of the fancy, which never makes anything wholly, but only combines the present and the traditional according to a subjective regularity, and often transforms them in the strangest manner. Jacob Böhme says, "man cannot create by his imagination, but imagines dominantly that which is created." Thereby the various gradations of spirits become angelic or dæmoniac, heavenly or hellish, according to the national romance of peoples and individuals.

5. The somnambulic element, lying hidden in every man, may remain dormant for a long time, especially with an entirely outwardly directed occupation of the senses,—and even be not at all exhibited in individuals (as in nations) excepting in dreams. But it may suddenly and unexpectedly show itself, and the newly awakened poet now poetically creates in his own manner, and sets fire like a small spark to his neighbourhood, and even whole ages, in far-spreading circles.

6. The causes of the more frequent or rare development of the magical states lie partly in hereditary disposition,

partly in outward causes, which influence and excite the inward element: these are psychical traditional communication, and the physical geographical conditions, as well as the mode of life, occupation, and food. Thus education carries at the same time with the treasure of collected experience the teachings of good and evil, and therewith inoculates the judgments of posterity, which are as indelible as scars or moles.

A calm, perfectly quiet, and little occupied mode of life, with absence of outward distractions, gives space to the creations of the inward imagination; for the mind is never quiescent. Abstinence from, or want of food, causes the production of visions, as well as certain means which call them forth.

In geographical respects, secluded, isolated, and but rarely frequented places; solitudes and deserts; waters and forests, are of the negative causes, by which the fancy peoples the outward silence and poverty, and enriches from the cornucopia of its plenty.

7. The magical influence upon others, and at a distance, is the active pole of the soul and the vital powers, as the instinctive perception, in inward contemplation, is the passive pole. The former is not more wonderful than the latter, and as the darkly conscious soul comes to feel and imagine in an infinite sphere, in which the natural, supernatural, and material are reflected; so does the autonomic power act as inexplicably in that sphere, unshackled by mechanical matter, as it influences the muscular fibres or the limbs. The soul has no absolute consciousness of the influence, either in the imagination or the will; it has only a sensation, but no organ of direct perception. Enough that the life-sphere of man is great and unbounded; and this is a fact which offers rich materials for speculation, but which cannot be denied. "The true magic is in the secret, innermost powers of our soul."

8. This fact shows that the life-sphere consists of the reciprocal action of the powers in general, and of the vital ones in particular; that also an universal rapport and a comprehensive sympathy exist, having neither temporal nor local boundaries. Neither rapport nor sympathy requires

any particular element to conduct it; the universal vital powers alone make it conceivable how opposite points or objects may be produced by a modification, an increase, or negative passiveness of the powers, and how thus all individuals of the life-sphere—the world—stand in a great and universal communion. Individuals stand in peculiar sympathy with each other in the life-sphere, and mutually influence each other; for like associates with like. It is according to the modification of the powers of the soul and of existence in individuals, and the mutual increase or negative passiveness, that they reciprocally act upon each other, without requiring peculiar powers for this, and without being clearly acquainted with the process. Everything which is embraced by a mechanical or organic bond sympathises. If the mental and vital powers are not disunited, the infection of visions upon children, or even animals, as in second sight, may be comprehended; for all things which are in the same bond of sympathy are visible to each other.

9. From this we may deduce the following as evident,—that the mental and vital powers are not separated in individuals; for the soul is never active when the vital powers are extinguished, because only life can contain the soul.

It is, therefore, equally comprehensible how between two living persons a peculiar reciprocity is possible; such as the sympathetic influence of the soul of the one upon the vital powers of the other, and in return the influence of the vital powers upon the soul, not only in the immediate neighbourhood, but also under circumstances, as it were, atmospherically at a distance,—as is proved by the appearance of magnetism in modern, and magic in ancient times.

10. If the supernatural and super-material may be reflected upon the ensouled vital powers from an unmeasured distance (imaginatio passiva), and therefore influences may take place between the mind and body, of which, however, the soul has no distinct consciousness, then is the direct mental influence and activity undeniable; for that which is spiritual is not separately spiritual, and all wonders of the world of spirits are in the end resolved into wonders of our own mind. Whether, however, spirits are in themselves abso-

lutely supernatural, super-material, or not; from whence they act, and whether directly through powers, or indirectly upon the fancy or vital powers, is not to be explained, and as little to be denied as proved. We may as well conjecture a multitude of spiritual beings unconnected with material nature, as that the physical world consists of a multitude of things and powers: we may conjecture that the spiritual beings act, according to their nature, directly upon the mental and vital powers, upon peculiarly disposed persons, so that the impulse touches the tuned chord like a breath of air. The vital power touched in this manner transforms for itself the spiritual into the material, according to innate forms, and places this before itself in passive or active conditions. But we may also believe that the vital soul-power is self-illumining, and that the spiritual eye of the inner sense under (unknown) circumstances perceives polar perceptions, even in distance of time and space, reflected upon itself,—as if felt at a distance—as if it came upon spiritual, supernatural powers, which it feels in its nature,—and then possibly illuminates by its contemplation. According to Pordage the soul alone perceives external things through its outwardly innate tending power, or by a radiation from outward things into itself. In such a manner the most varied spiritual communications of different nations and individuals may be explained, and all the contradictions in the objective revelations may be solved, which in nations and men of different faith and imagination take place in respect to spiritual apparitions, where each one communicates with spirits after his own nature; for some people will see a human form in a cloud, while others will imagine it to resemble Juno. The Oriental seer contemplates the world in Brahma's light; the Moslem sees the houris in Mahomet's heaven; the rude Schaman hears in his ecstasy terrible spirits under the roof of his hut, and the witch of the middle ages even her communications with the devil: in short, science here only supplies conjectures, not certainties. But these conjectures at least make this in science a certainty, that spirits and supernatural appearances have no objective existence in fixed shapes, for they must, if such were the case, always appear in the same manner; there are, therefore, spiritual appearances without spirits.

If the conclusions already arrived at rest upon a firm foundation, and, as it appears to me, are indisputable, we may conclude as follows:—

1. That there is an universal connection in nature, and a mutual reciprocity in sympathetical and anti-pathetical contrasts, but which cannot be perceived by the waking senses; so that there is, at all events, a something of which the senses do not give direct evidence.

2. That the world is not a piece of mechanism, which runs down by an objectless necessity, and again winds itself up blindly; and that the world is also not of a soulless nature.

3. That nothing is known concerning a spiritual world.

4. That the living soul not only stands in sympathetic connection with the body, but also with the principles of nature, between which exist the invisible threads of attraction, limits of which no mathematics can define.

5. That a spiritual communion exists between man and man, and therefore also between man and superior beings, is not to be denied; for in all history such a communion is not only suspected, but dimly felt, and even spoken of in subjective assertion.

6. That all the propaganda of common-sense explanations will certainly strive in vain and will never succeed in the attempt to entirely eradicate, root and branch, the presentiments, sensations, and convictions of firmly-founded faith or superstition, or to bolt and bar so securely all castles, ruins, and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there.

7. That also dogmatic belief will as little be able to exorcise ghosts, or banish evil spirits, which trouble the brain as visions, and lurk in the dark corners of the mind.

8. Lastly, that in German science nothing yet is certain or fixed respecting nature and spirit, the soul or body, or the possibility or probability of reciprocal influences:

"Dies diei eructat verbum, et nox nocti indicat scientiam" (Ps. xviii. 13.)

True magic lies in the most secret and inmost powers of the mind. Our spiritual nature is still, as it were, barred

within us. All spiritual wonders in the end become but wonders of our own minds.

In magnetism lies the key to unlock the future science of magic, to fertilize the growing germs in cultivated fields of knowledge, and reveal the wonders of the creative mind—

Magnes, Magia, Imago!

FIRST DIVISION.

MAGIC AMONG THE ORIENTALS.

In the East we find civilization in much the same state as it was at the commencement of the world's history,—that is to say, the earliest veracious records of these ancient nations describe their condition much as we find it at the present day. For many ages they have therefore been stationary; the progressive stages of creation, in which nature usually rises from imperfection to perfection, are not found in the history of eastern nations. It seems as if the vacillating life of vigorous youth had suddenly crystallized in unyielding regularity, giving forth the light of life in a changeless and uniform manner. The organization of eastern nations has remained for ages, like a mummy, without progression, and yet without positive decay. We still find in the East that solidity and exclusiveness—that enduring constitution of manners and customs—that calm immobility and separation from the surrounding world—that indolence and indifference towards without, which was attributed to them ages ago. In the East there is no creative spirit to break the inward light into various rays: and the characteristic features of the various nations are the same in all,—silent, stationary, and stereotyped. Western Asia, however, has been an exception, where, from the earliest ages, the inhabiting nations were in movement, from unceasing contests of migratory tribes, as well as from a certain spiritual mobility in their civilization. The coasts of the Mediterranean have, however, always been the boundaries of the outer world, in ancient as well as in modern times; but the influence which it exercised on the western nations, and

the manner in which the history of the world has expanded, has had but little interest for the East.

It is of little consequence whether we regard the East as in its infancy or old age: it is in a second childhood, in which no active conscious mind is dominant, but rather the instinct of a dreamy existence. There is no spiritual progress; no reflection and speculation in science or nature, in religion or legislation; the religion of the mind and the inner life are the leading features of its existence. Cut off from the light of day and the mutual intercourse with active nations, the oriental is sunk in a lethargic sleep, and, as in somnambulism, either a dreaming or a crazy seer, or, at the most, an ecstatic prophet.

From the earliest ages the magic states have been described as such, and they are still the same. As the visions and revelations of the ancient Brahmins were, so are at the present time those of the Indian hermits and fakirs. Clear, startling, poetic pictures; striking predictions and prophecies; elevated thoughts, with an almost supernatural power of drawing others into the magic circle, and of holding them in a state of passive acquiescence; with frequent but uncertain visions and illusions, and spirits and apparitions of every kind;—all these are the most striking characteristics, associated at the same time with great irregularity and uncertainty of composition in word and deed.

Let us take a hasty glance at the original causes of these conditions before we become more intimately acquainted with them.

The primary and most powerful cause is the unfolding and consolidating of the religious feelings, which we have already mentioned when speaking of the distribution of nations, which in their separations established for themselves peculiar religious systems. In no instance was this so striking as among the Shemites, who, originally the especial objects of grace, were also the first instructors of the human race, and then continued to maintain an uninterrupted communication with the gods, whilst other races changed their religions as they would their garments. Although the religious sentiment was universally found among the Shemites, yet it remained generally among the Asiatic nations a mere dormant principle—a central fire without a

peripheric radiance—"a light shining in the darkness,"—excepting the descendants of Eber, and still more especially the children of Abraham, which God had chosen from the race of Shem to be His "people from all nations of the earth." For the Israelites, in whom was a deep and inquiring sentiment of religion, were able to conceive the true idea of God and to receive His revelations, while all other surrounding and Shemitic nations remained beyond the sanctuary of the true divine knowledge, sunk in a passive quietism. Therefore it was only in the chosen people of Israel that the yearning and love were found in obedience, strengthening the true faith in the struggle of life, the exercise of patience and resignation, and the constant hope of future redemption; while the other nations looked back with regret towards the glorious world of the past,—towards the loss of salvation, without the hope of a better future.

The whole Israelitish nation, like its prophets and seers, was schooled in trials and terrible struggles, in the hope of ultimately gaining, first, the promised land, and afterwards the heavenly Jerusalem; while the surrounding nations vegetated in monotonous seclusion, and the visions and dreams of their seers were as the words of a sealed book; for many heathen nations were not capable of a true communication with God, and the Buddhists and ancient Persians had not even a clear and determined mythology, as had other nations, and especially the Greeks. We therefore see that these oriental races are stationary in their history as well as in their spirit; nay, were even lower in civilization than they were, and do not now possess their former degree of civilization; but dimly look back to it as an inheritance of their fathers, which is ever receding from their sight. They certainly possessed the original idea of the Divinity in a spiritual, but only in an elementary manner. Hence is it, that owing to their utter want of a clear knowledge of the real God, the magical visions of the Indian seers are merely reflections of that radiance which divine inspiration diffuses, and hence it is also, that we so commonly deny the inspiration of nations who are enveloped in a confused mythology. It is clear that the intellectual Greeks approached near to the true conception of the divine nature in their varied but perfectly-

designed mythology. As throughout the whole of the East a true spirituality is wanting, we do find in its religion and magic the same quietism. How could we draw any comparison between an Indian seer, full of self-esteem, but luxuriant in imagination though wanting in a true knowledge of science and religion, and sunk in Brahma's light, and the true prophets of Israel, who announced the words of life and converted men from their evil ways?

The philosophy of the orientals was intimately connected with their religious ideas—or rather the theosophy of their sages. The Parseeism, the theories of the Zeruane Akerne, that is, of God before the division into the two principles, Ormuzd and Ahriman; the theories of the seven Amschaspands; of the Izeds and Fervers; and lastly, of the struggle between the two primary elements, the good and the evil, and of the victory of the good, contain so much that is true and noble, that the old Shemitic spirit reappears everywhere: yet all this is but an allegorical representation, and even far from the perfection to which it was carried among the Greeks, and therefore farther removed from a perfect spirituality. In the same manner, the doctrines of Fo, or the Buddhism in India, in Thibet, in Japan, and partly also in China, are not wanting in a species of elevation of sentiment.

"All objects, animate and inanimate, differ only in their properties and forms, and are perfectly similar in their elements, which elements, free from all change, are simple in their nature, and therefore are the perfection of all other substances in their uninterrupted repose. He who will live happily must strive to overcome himself, and to resemble this primary element. But he who has once reached this end need not fear any change; but, freed from all passions, and incapable of any discord, dies only to return to that divine principle from which his soul proceeded."

It is not to be disputed that a spiritual progression, though elevated in its sentiment, is incompatible with this teaching. Its believers, therefore, remained stationary in the undeveloped world of divine sentiment.

Molitor makes the following remarks on the inhabitants of that part of Asia from which the colonization of the world is supposed to have radiated:—"As these nations were mostly of Shemitic origin, their minds were more given to spiritual

reflections, which inclined more inwardly than outwardly, more to reflection than to action, more to feeling than to understanding; thus they were never able entirely to step over the boundaries of their spiritual natures. After they had gained the first stages of reflective civilization, the progressive development ceased. They were unable to return to the pristine purity of the infancy of the world by the progress which they had made; they were too much engrossed by nature, and their national spirit was too languid to carry them further into the free world of reflection. Existence between these two opposite principles lost by degrees its inspiration, and became more obscure and immoveable, until it at length fell into total torpidity."

Influenced by these religious and theosophic ideas, civilization in the East took a singular shape. The service of the gods, the means to gain their favour and to avert their anger, consisted in humiliation, renunciation and denial of all gratifications of the senses, the avoidance of everything impure and unpleasing in sacrifice, as the pledge of peace and communion with God. All these duties strictly observed could not fail to maintain the religious feelings and inward spirit of the mind. When, therefore, an idea, a thought, or a representation, flashed like lightning from the depth of this mental obscurity, or an impression presented itself to the mind with the unmistakeable certainty of truth, and showed itself in impressive words or actions to others, it was not strange that men should regard it less as human than as the manifestation of the gods, which filled the inspired person and acted directly through him. From such sources arose the religious systems of the orientals in particular, the principal features of which bore a resemblance to each other: changes could alone take place through later prophets, or by admixture with other mythologies, which were more rare, owing to their seclusion from the surrounding world Their mental impressions, thoughts, languages, and actions, therefore remained the same; consequently no change took place in the prophetic spirit, which lay in the nature of the people and the country, and not, as was supposed, in human agency, or by the agency of the priesthood. The priests are the mediators between the gods and men, as servants

and administrators of the religion given into their care, which, like poetry, arises from the national spirit: they are not its founders or originators; but their duty consists rather in an hereditary service than in a voluntary, conscious production, when they were not themselves under the direct influence of inspiration. By this means the priesthood, whose members were often looked upon and venerated as divine, served to transmit magic as well as religion in its primary shape; which was so much the easier, as worldly and religious matters were not separated. A regular service in the Temple, and the peculiar mysteries belonging to it, were not at first customary; and it was only later that it was introduced in India by the powerful sacerdotal castes. The Brahmins constitute a peculiar caste, which, as in other ancient nations, represents the whole people; they are, therefore, isolated, and undergo no change. The religious sentiments excited by pious ancestors—the traditions carefully preserved with religious pride—the simple, peaceful, and secluded mode of life, must have had much influence in giving the appearance of great purity and holiness to the priests, and founding their influence in a favourable ground. The priests, as the confidential servants of the gods—the "pure ones"—regarded, therefore, the exercise of religion as peculiar to themselves, and the gods were nearer to them than to the excluded people; they were the favourite children, to whom they descended for the revelation of that which was hidden in visions and dreams.

Modifications in systems of religion arise everywhere, through the peculiarities of the country, and the manner in which the impressions and appearances of nature are received. Hence local religions, severing tribes still more from the surrounding world. In this manner, each nation was alone acquainted with its own gods, regarding those of its neighbour with abhorrence; its country was to it the only sacred land on which the gods sent their blessings; every other people was to them unclean, and contact with it contamination, and, therefore, these, above all others, were to be carefully preserved from a knowledge of their mysteries. In this manner, priestcraft, in a certain degree, perfected that which nature had commenced.

As the disposing conditions of contemplative life in the East were provided according to the religious principles and the civilization, so were also the outward causes to be found in unusual abundance. To these belong the mode of life and the exclusive system of caste in India; the occupations, food, and geographical positions. It is a well-known fact that the imagination of southern nations is easily led to the supernatural; that an excitable temperament is universal—particularly in India—and associated with an almost feminine gentleness, inclining to repose and reflection. Surrounding nature operates through her mighty universal powers, as well as by the burning Indian sun; by terrible and impressive meteors; by volcanoes, floods, and storms, as powerfully as by the luxurious and varied abundance of her productions, or by caverns, solitudes, and deserts, devoid of any description of organic life.

When the imagination is not engaged with any outward occupation it creates an internal world of its own, from its teeming pictures and imaginations—creating for itself its own heaven or hell. Social occupations, as agriculture, manufactures, and reciprocal trading, were not known, or at most but little, in the East. "It is said that the Persians, particularly the Bactrians, like the Indians, at first occupied themselves alone as herdsmen, till Dionysos, or Siwa, coming from the west, civilized them. Traces of this nomadic life were long perceptible: the especial sanctity of the cow, whose urine and dung were even regarded as means of religious purification; the use of milk and butter as offerings; the preference shown to cattle-breeding over agriculture in the laws of Manus, where the former is pointed out as being the principal occupation of the third class; and the Brahmins are instructed to avoid the latter: therefore the cultivated fields did not lie close to the towns and villages, as in China, but the pasture lands. The immigration does not appear to have taken place in masses, but gradually and in small bodies; as also the further colonization of the country of the Ganges, and the tableland in the interior and the south, was the result of such single expeditions and settlements. From this cause, India was always divided into a number of small states. This division was in general so universal, even in other circumstances, that the cause is

to be sought for in the original position and character of the nation" (Haug, Allg. Gesch. p. 176.)

A nomadic pastoral life is still common in a great portion of India. No country is richer in wildernesses, deep solitary valleys, mournful solitudes, and caverns, than Asia; and the deserts are as numerous and extensive as the mighty rivers and inland seas.

That a secluded life and solitary deserts are conducive to the production of inward visions is shown by the history of all ages, and especially that of the East; and also that these deserts are regarded as being the favourite residence of spirits and apparitions. Even Isaiah speaks very plainly on this subject, and says (xiii. 19, 21): "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation: neither shall the Arabians pitch tent there; neither shall the shepherds make their fold there. But the wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there." It is also stated that the angel Raphael banished the demon Asmodeus to the desert. In the book of Enoch passages are met with recording instances in which spirits were banished to desert places by magic. It is well known that at the time of Christ those who were possessed by devils and evil spirits had their biding-places in deserts; and, according to the Zendavesta, it was the same among the Parsees and Hindoos. Maimonides also mentions that deserts are inhabited by evil spirits. "Temporibus illis opinio invaluerat, dæmones in desertis habitare, loqui et apparere;" and, lastly, in the middle ages, where every cottage, as well as every palace, and even ecclesiastical buildings, were not free from spirits, apparitions appeared most frequently to the traveller by land and water, and above all at secluded spots and by-paths, and deserts and solitudes were especially the trysting places of spirits of every kind, and of the fascinations of the devil. The inhabitants of the Faroe and the Scottish islands have always been celebrated as particularly subject to the influence of spirits and the

devil; and Cæsar and Plutarch both mention the British isles as deserted and melancholy solitudes.

Second-sight is, as we have seen, still endemic in these islands, which are compared by Horst, at great length, with similar circumstances in other countries. He says as follows: "The most miserable of all spirits—the unhappy souls of the damned, the wraiths of Scotland, were believed to inhabit more or less deserted and uninhabited islands, in which they carried on the malicious pleasures of evil passions, —in short, their earthly hell. Here they appeared as solitary spirits; here they appeared to the living, sometimes in human shapes, sometimes under the hellish forms of animals, to alarm men, and do them every species of evil. This was the popular belief in the Western and Faroe islands in the seventeenth and even eighteenth century, where tormenting spirits often carried away men by force, or killed them by stealth; while the spirits of every other kind—fairies, elves, hobgoblins, wraiths, in England, or even in Scotland and other countries, at that time were less dangerous, more sociable, and, we may almost say, more civilized. All these beliefs are of great antiquity, and originated in the East." The German witches prophesied in their oak forests; and the witches' Sabbaths were held in secluded spots, uninhabited or even visited by men.

In such solitudes not only are the outward distractions of humanity, and the innumerable charms of nature, wanting, but also the mere necessaries of life, with which the anchorites and original inhabitants certainly compelled themselves to be satisfied, were difficult to be obtained, and the powers of the body could not escape injury from these privations; the body suffered, and the imagination brooded on the terrible manifestations of the elements, and an unusually excitable temperament of the nervous system was produced, in the Brahmins, as well as the Egyptian hermits, the Siberian Schamans, and the savages of Africa and America; and in all these cases visions are produced, spasmodic fits, insensibility, and ecstasy, associated with a peculiarly infectious imitation of actions.

The want of food, or the use of such as is unsuited to the organic conformation of man, as raw plants, roots and

herbs, requires not only an abnormal supply of juices, but with them produces organic diseases and abnormal excitement of the brain and the mind. The almost universal vegetable diet in a great part of Asia has produced that apathetic repose, that equanimity and indifference, which is rather an acquired weakness than an active, meritorious virtue. For a weak and inactive sanctity, which certainly harms no one, like the fakir, who looks for months at the sun, cannot be regarded as a virtue by any one who has in any degree the idea of the virtue of action, and especially of that industry which does good to one's neighbour. That an immoderate and long-continued deprivation of spiritual and corporeal nourishment, of care for the body, and sleep, of exercise and daily occupation, must produce an unhealthy state, is as easily proved in theory as it has been exhibited by the history of all ages. As in acute cases delirium and fever have presented themselves in individuals, so do we find in chronic cases in others mental confusion of every kind; or where by gradual use the condition has become a second nature, we find at least a kind of eccentric behaviour, which very nearly approaches to delusions, hallucinations, day-dreams, and sleep-walking, visions and ecstasia. But nowhere are these kinds of visions so frequent, according to history and the accounts of modern travellers, as in Asia. (Högstrom on Lapland; Georgi, Russian Nations; Miners, on "The Sympathetic Excitability of many Asiatic Nations, in the Historical Magazine of Göttingen, vol. ii. p. 1.)

Besides the inner exciting causes, and certain outward ones, in Asia, and many other countries, means are used which assist in producing a state of great excitability and extacia. "Among the Lapps, as well as many of the Mongolian nations, there are peculiarly excitable persons, who are chosen for the so-called ghost-seers and sorcerers; in India, Jongleurs; in Africa, Gangas or Fetischers; and in Siberia, Schamans. In such cases, where the natural disposition is aided by practice and a peculiar mode of life, which is universal among magicians and ghost-seers in all parts of the world, they usually do no more than shout, rave, drum and dance, for the purpose of falling into insensibility or rigidity of long duration, or even into the most terrible convulsions, in which, as they declare after

awaking, "the soul having opened the gates of the body, had travelled over the earth," for the purpose of consulting with other spirits on questions propounded to them." (Horst, Deuteroskopie, i. p. 74.)

Many Siberian Schamans consider it necessary, according to Georgi, to prepare themselves, before their ecstatic states, by a decoction of fungus or other substances; as, for instance, by using strong herbs, or as, in the middle ages, the witches were said to use ointment made from certain narcotic and poisonous plants. Among the Brahmins many such means, as certain herbs and the "Soma" drink, are used to produce extacia; and the Opiophagi of the East are well known, as well as the effect of the Hrachich of the Arabians, which is a preparation of hemp, and produces the most varied hallucinations, so that those who are intoxicated by it at one time imagine that they are flying, at another that they are changed into a statue; or imagine that their head is severed from their body, their arms and legs stretch out to immense lengths, or that they can see, even through stone walls, "the colours of the thoughts of others, and the words of their neighbours." Other preparations—by incense, by ceremonies and prayers, by singing and music—have been known and handed down from the most remote ages in Asia, Egypt, and Greece; and it appears that they were thence transferred, partly by early migrations, partly by the Crusades, to Europe. At a later period we shall devote some attention to this subject. The vapours rising from various spots, the steam in some caverns, have a similar effect to narcotic poisons, and they, as well as somnambulic visions, are nowhere of more frequent occurrence than in Asia.

We have already remarked, that of all others religious visions are most easily transferred to persons of similar temperaments; also, that the same has been observed in dreams, which we have regarded as not at all inexplicable by the laws of sympathy and rapport. We must here make especial mention of the physical infection, which so often takes place under certain circumstances, and more particularly among Oriental nations. Single cases would not be regarded as anything extraordinary; but when it, as it were, appears at certain places and at certain times, and infects

whole families or tribes, spreading like a rapid contagion, it deserves our earnest attention,—all the more from the fact that on one side it is denied as imposition, and on the other regarded as the supernatural work of evil spirits of the other world. The observation of patients who have been treated magnetically, and the history of magic, which in somnambulic manifestations shows so much general uniformity, are calculated to throw some light on the nature of such physical affections.

As in magnetic somnambulism certain powers of the body and the mind are increased in intensity,—for instance, the muscles and the imagination, there are increased powers also which are transferred to persons of similar temperament, infecting them with convulsions, and, more rarely, with visionary delusions. We may mention that in these two species of increased power, convulsions as well as visions, an involuntary and instinctive action takes place, which evidently owes its origin to certain natural and pathological laws, and which is of great weight in a further explanation. According to the historical accounts, and those of travellers among nations where the belief in magic and spirits is still universal, as in Asia, irrespective of the various religions, the seers fall into ecstatic states, in which their visions are on the whole similar to those of our somnambulists. All descriptions of figures of men and of animals, of spirits of known and unknown kinds, appear to them; they possess the power of seeing into the future and to a distance; with all varieties of spasmodic affections, and with the feeling of a double or even false individuality, with all kinds of anthromorphoses, in which always occur the names and ideas of the dschins, degs, genies, and demons, ghosts and wandering spirits, elves, hobgoblins, and sprites, cobolds, nixes, and fairies, bears, dogs, and wolves, vampires and witches.

The contagion of these visions, which are of all the above-named kinds, takes place either by immediate contact, as in second-sight, or, which is more frequently the case, without any communication whatever; so that we may conclude that there exists some unknown sympathy. Accounts of visions seen by various persons at the same time are common in the ancient history of magic; and where this is the

case we always find an unusual amount of susceptibility. I remember the instance of the Proetides, who wandered through Argolis and Arcadia in a state of insanity, because they had despised the secrets of Bacchus. According to other accounts, they imagined themselves to be cows, and ran through the fields lowing like cattle; and this madness seized at last upon the other women of Argos, till at last they were cured by Melampus, the physician and soothsayer. As an example of another, a sympathetic and blood-thirsty madness, Horst (Deuteroscopy, p. 80) mentions a Malay, who stabbed another with his knife whilst in a state of frenzy, and this second a third, and third a fourth, and so on, till at length they fell covered with wounds. In a similar manner the sympathetic contagion is exhibited among the Schamans, the Lapps, and the sorcerers and ghost-seers in Northern Asia, as well as among the Indian penitents.

Of contagious second-sight we have already spoken; and Martin remarks, that young persons are not only infected by the touch, but often by the slightest contact with the seer. The symbols only appear to them dimly, and are not as clear and decided as in the older seers.

The Gnostics mutually saw spirits and the souls of the departed in their ecstasies, which they classified according to shape and colour, much in the manner of the seeress of Prevorst. The Hesychiasts, in the fourteenth century, on Mount Athos, who with bowed heads intently regarded their own bodies, became thereby participators in the divine light. The Brethren had, with Pordage, in the seventeenth century, the most remarkable visions of the worlds of light and darkness, of angels and devils, whose princes they saw pass before them, sitting in great splendour in carriages drawn by bears, tigers, and lions. They even saw whole armies first passing by their windows in broad daylight, and then entering their rooms through the glazed sashes.

Pordage, with whom we shall at a later time become better acquainted, describes their extraordinary sensibility with great minuteness. They not only saw spirits of all sizes and shapes, whether their eyes were closed or open, but the evil spirits left behind them a highly poisonous odour, and their palates were annoyed by the flavour of salt, sulphur, and

soot. "All this," says Pordage, "produced a great and indescribable effect on both our minds and bodies, which only those can appreciate who have experienced, with Job, the tortures of the poisoned arrow."

The physical contagion which was prevalent in the middle ages in country places and monastic establishments, we have at present little to do with.

Lastly, I shall only mention the convulsionairs at the grave of Diaconus Paris, if we do not include those visions of a grander description, as the processions in the clouds and the visions of battles which have often been seen, and especially in Scandinavia, where hundreds distinctly saw the passage of an army of foot and horse in natural shape, and even battles between two armies. It appears that in all cases it was one person who first perceived the vision, and then influenced others sympathetically.

More remarkable than all this, however, is, that not only were men and women of ripe age, but even children, and, as some state, animals, affected by the contagion of these visions. The mother is said to have transferred her vision to the child, which showed this by its terror as long as the apparition was visible to the mother; and animals, as dogs, horses, and cows, fled or stood as if rooted to the spot. Even, occasionally, animals were the first to perceive the apparition and to transfer the power of vision to men.

Magical appearances are, throughout the East, usually visions; that is, a multitude of somnambulic visionary and ecstatic states, where the instinctive lower activity of the inner senses, and the imagination, are dominant, but the higher powers of inward sight and true inspiration are wanting. Associated with this we find great nervous irritability and convulsive movement, or even a total want of activity, fleeting illusions and somnambulic dreams, and we find those spirit-seers most frequently in whom the higher powers of the seer, the power of seeing distant and future events, are but occasionally to be observed.

Whilst the contemplative life in the East is dominant over external, temporal, and spiritual interests, the magical impulse of the East is rather an inward somnambulic dreaming, cut off from the outer world and from the waking state,

than clairvoyance or spontaneous inspiration. The imagination works in its own inner world unfettered and unhindered, and shapes the strangest forms and colours, and concerns itself little with their incessant changes. Those visits of the soul to the supernatural regions, into heaven and hell, to the sun and the obscurity of midnight, which are associated with convulsion and trance, and which particularly are found in fanatics and persons subject to hallucinations, who are considered in many countries as sacred, are most frequently observed in the East. Such are cut off from the waking outer life, and exist in the circle of their visions, in which they are usually convulsively rigid, and never totally wanting in distinctness of vision, and in which the guardian spirits appear according to the time and place, making revelations and calming uneasy minds.

With these spiritual appearances from higher regions we often find that remarkable double state in which the seer so clearly represents the subjective picture of the mind, that he regards it as an object distinct from himself, cognizant both by the organs of sight and hearing, although the seer is occasionally aware that the words are spoken within himself, and that all this is but a delusion, as in the case of the demon of Socrates. The double state also often produces the idea of a really double individuality, one personal and the other of some one else, which seizes upon him, and thus gives rise to the idea of possession, in which the "double" is represented under the name of an evil spirit. The seer hereby falls into a physical quiescence, and is passive towards the possessing spirit, which is so distinct and powerful that, as an objective shape, it overcomes the subjective individuality; while the person acts in such a manner that his movements and words appear to others as supernatural. (Magnetic somnambulism in its lower states shows these phenomena.) Such persons have nowhere been so numerous as in Asia; whereby I refer to the Jews at the time of Christ. These deeply interesting phenomena change in such persons with the finest gradations of imitation; with the most striking theatrical attitudes; with the most piquant madness; with the most finished malice, and then again with deep snatches and glimpses of a

clearer vision or higher inspiration. All this certainly borders on the wonderful, but is not so. A true clairvoyance is but seldom found, and the seer soon falls back to the lower stages of his dreamy visions, in which he only dimly perceives his subjective pictures, and is not in the least aware of that which goes on around him in the world. More than this, the true mental ecstasist lives entirely in his own creations without movement, so that he is in a deeper state than the sleepwalker, who certainly is, to a small degree, somnambulic, but is free in limbs and action; so that in him the mind rather acts upon the limbs, which he uses in a methodical and almost incredible manner, such as no practice, no daring, could perform; and from this cause we may call it, with Fischer, the somnambulism of the limbs, in distinction to the clairvoyance of the brain.

That magic (in its true and original meaning) proceeded originally from Asia as a peculiar and inborn gift of the human soul, is shown not only by Moses, but the oldest known records of humanity—as Manu's Indian Code of Laws, the Zendavesta, the Vedums, and according to later scientific inquiries of Tiedemann (Disputatio de quæstione quæ fuerit artium magicarum origo, quomodo illæ ab Asiæ populis ad Græcos propagatæ sint, &c. Marb. 1787); Wachsmuth (Athenæum, vol. ii.); Klenker (Anhang zum Zendavesta); Meiners (De Zoroastris vita, institutis, &c., in the Commentar. soc. reg. Gotting. vii. viii. ix.); Buhle (Lehrbuch der Geschichte, part i.); and Brucker (Historia philos. crit. &c. p. 1.) Magic, of which theurgy, as the science of the hidden arts, was the child forming a communication between men and the world of spirits, consisted in the instinctive but still obscure consciousness of a direct looking into and working with and a communion and (magical) connection with, the world of spirits. In early ages men were as firmly convinced that the most perfect half, the real man, had originated in the world of spirits, and that he derived from it his vital energies, being as little able to sever himself from its influence as the boughs from the tree stem, or the stem from its roots. According to this innate magical belief, we find in all nations and in all ages the most deep-rooted belief, or at least a conception of such a spiritual relationship, and the desire of

communicating with celestial beings. The theories that have been built up, and the means which have been used, have been of the most varied kinds, and history has the task of recording them.

In the very earliest ages, when man had but just left the hand of nature, and still sat at the feet of the Creator; when the senses were still imperfect and the limbs were not freely under the command of the will, man then communicated directly with spirits. In the Genesis of Moses the patriarchs ate bread and milk with the Elohim, and set before them a fatted calf; and Homer's gods communicated directly with men. Brahma takes up the truly penitent to himself, or descends to them, and illuminates his whole being with peace. At that time there were no ghosts or demons, and the ideas of spirit and matter were not separate. As soon, however, as the primitive community was broken up by a more freely expanding use of the senses; as soon as men had eaten of the tree of knowledge, when they wished to make themselves free from nature and the laws, that they might go their own way without further obedience; then was the Creator no longer in Eden, and the peaceful community was destroyed; for the tree of life was not the tree of knowledge, —"he who sees God cannot live." With increasing knowledge, the vitality of life diminished; but the recollection of that which had been lost long remained, and the desire and striving to regain the former higher state. Man possessed his innate impulses, and cast occasional glimpses into nature and the world of spirits; but magic and the means of sustaining a regular communication were lost, and the gulf between heaven and earth, between God and weak mortals, was impassable. Those deeper insights of the subjective vision and the results of the effects of nature, which they often experienced, were regarded as but the effects of higher powers, which manifested themselves in the most varied shapes. We therefore find universally the same belief in spirits and demons, which in time either became purified by higher civilization, or obscured and debased by savage life. The demons were everywhere, more or less, the beings who communicated with man from the inscrutable beings above, and who brought down revelations and carried up the prayers and sacrifices of men. Plato thus describes, though with a

certain reluctance, the demons as the connecting link between God and men, God no longer having an immediate communication with men, who, according to all old traditions, had lost it by their sins; so that only the angels and the spiritual mediator could sustain the communication when penitent man endeavoured to restore himself. The spiritual mediators, however, were originally homogeneous with the creative spirit; they are invisible spirits to earthly eyes, and only reveal themselves to the original power of mental vision. So, according to Genesis, the angels and archangels are the faithful mediators round the throne of God, illuminated by His glory. The evil spirits are those spirits of Satan which fell away from God, and are always striving to injure and destroy man through envy of his possession of the world, according to the decree of God. The same belief is found in the East under many shapes, as, for instance, Ormuzd and Arihman, the good and bad principles, and their opposing powers of action, which were afterwards clearly increased to legions and the infinite. Plato also says that "God is the highest demon, *μέγιστος δαίμων*, and there are demons in great numbers and of every kind." Thales teaches that the world is full of spirits—*κοσμον δαίμων πλήρη*. And the later teachings of the magicians of Egypt, of Alexandria, and the middle ages, were founded on the views of the Oriental, Jewish, and Greek antiquity, and only changed and varied to suit the age. Spirits being regarded as the causes, or at least the instruments, of all events, imagination had an immeasurable field for its fancies; and whatever was not of everyday occurrence was regarded as an extraordinary wonder, in which it was not easy to distinguish how much was produced by spirits or by the fear of them, by superstition, or deceit. According to the good or bad effects, good or bad spirits were regarded as the cause—*δαίμονες ἀγαθοί, κακοδαίμονες στυγεροί*—were invoked or avoided, or exorcised; and of this we shall in the sequel see some instances among the Alexandrians and in the middle ages.

The most ancient records of magic and its progress all refer, if we do not except Egypt, to Asia, and especially to the south-east provinces, as well as higher Asia. In the Laws of Manu, who, according to Sir William Jones, lived

thirteen hundred years before Christ, we find definite enactments against a perfected but misused form of magic, just as similar laws are contained in the Books of Moses. In the oldest Chinese writings we also find sorcery mentioned as an art. Among the Chaldæans and Babylonians sorcery and magical astrology were as old as their history. The same may be said of the Persians, among whom fire-worshipping, as among the Phœnicians—and later even, among the Carthaginians, the Zoroastic dualism—were preserved in the purest shape. The fundamental idea was everywhere that man stood in connection with a supernatural world, governed by a good and a bad principle; but that this connection was not open and direct, but only to be reached by the aid of intermediate beings, or by long mental struggle. The first, according to the Persian belief, was brought about by magic; the second, according to the Indian, by contemplation. We have already spoken of the origin of magic, and have seen some of the original views of Plato, Cicero, and Apuleius, regarding it. The pure, original idea of magic, as a high study of nature, was, however, soon lost, or at least speedily degenerated. The belief in magic, peculiar to the human mind, was shaped in the good to white, in the bad to black, magic. Damascius says (περὶ ἀρχῶν: compare Hyde, De religione veter. Pers. p. 292), "The magicians call the source of all that which is spiritual, and at the same time composite, —that is, the spiritual as well as material substances—space, others time, from which the good and evil powers, or according to others light and darkness, have proceeded." With such views people soon endeavoured to approach the principle of good or evil, and the study of magic degenerated, leaning rather to the darkness of superstition than to the light of wisdom, or what was still worse, as Horst says, "that, without believing in a devil, they cultivated the arts of the devil." Even at the time of Zoroaster's birth magic was misused, and connected with unholy efforts and the black art. But Zoroaster and the Zendavesta are of later date than the older magic, as are also the laws of Manu in India. The distinction between black and white magic was, however, of much later date, so that it is only in the later Greek authors that the word *γοητεία* is found to mean magic in its worst acceptation.

From this we see that from the popular superstitions, as well as from the endeavours of the magicians themselves, the belief in magic became gradually universal, and spread on all sides; and that white and black magic rested on the fundamental ideas of two opposing principles, each having a host of spirits subject to it,—izeds, dews, fervers, amschaspands, demons, dejontas,—who perform their commands. They believed that they had found in magic, not only the means of obtaining a deeper insight into nature, but also, and which was of far greater importance, the means of placing in subjection these spirits, so that they might make themselves unfettered masters of nature and men.

We shall now review the various forms of magic among the Oriental nations, as far as the systems have been explained by ancient and modern investigators. Besides the Books of the Zend, the Vedas, the Laws of Manu, and the universally known teachings of Zoroaster and the Oriental theosophical system, the investigations of Kanne (Pantheon der ältesten Naturphilosophie, Tüb. 1811), Wagner, Schlegel, Görres, Majer (Mythologisches Lexicon, Weimar, 1803, 1 vol.), Colebrook, and Windischmann, are of especial importance. We shall endeavour to describe the magic of the Indians and Chinese, and of the Persians and Chaldæans, according to their principal features. I will only make the observation, that in India, thousands of years ago, the real world rested as now in the higher supernatural world of spirits, from which an unceasing influence was felt by this world, and which higher divine influence man may participate in, and thereby gain the highest initiation of his being. Magic therefore appears rather to be incorporated with a pure theosophy, than resting on a demonology, with which many natural sciences of physic and chemistry were connected among the Persians and Egyptians. Among the Chaldæans, Medes, and Babylonians, magic was intimately connected with the civilization and intellectual systems, especially the divinatory. Besides astrology, soothsaying, exorcism of the dead, and the mysteries of the incubation, were greatly in vogue.

The oldest religious works of India, and which some even believe to be the most ancient records of the human race, are the Vedas, or the Brahminic revelations, and Manu's

Laws. In these the religious ideas, their philosophical theories, and those magical states of the soul, are contained, in which it has community with the divine nature; even God is so intimately interwoven that it remains an inexplicable mystery so long as it is regarded from but one of these sides. It remained so up to the present age, when this mystery has been partly elucidated by regarding it from a physiological point of view, from the magical conditions of the soul, and from a comparison with the phenomena of magnetism. The analogy between the ecstatic visions of the Brahmins and magnetic clairvoyance has been thoroughly proved, from the convincing parallels recorded by early travellers; amongst others, the physician Bernier in the seventeenth century, Coleman (Asiatic Researches), Schlegel (Ueber die Sprache und Weisheit der Indier*), Windischmann (Die Philosophie im Fortgang der Weltgeschichte, zweites Buch, Indien), have all thrown great light upon the subject. We must not, without entering very particularly into this branch of the subject, pass it over entirely, for we shall see, on inquiring into the various stages of Brahminic initiation, not only the phenomena of our magnetic states, as well in their highest spiritual illumination as in their pathological distortion, but also see how, by a one-sided means, by false guidance, and by the misunderstanding of the true ends of humanity, man strayed from the true path and became a plaything of the *kakodemon*.

We must especially remark that the whole contents of the Vedas are regarded as the direct revelations of inspired seers. Veda itself means the clear knowledge in contemplation. That which the soul sees and hears in its trances is regarded as something directly known—learned—an evident revelation, than which nothing higher can be discovered in the material world; and on this account it becomes the leading string, the law of life. The seers receive their inspiration from the heavenly spirits and from God himself, with whom their souls communicate in the trance. The revelations treat of the origin, purpose, and connection of all things, particularly of the peculiar position of the world according to the graduated rank of spirits (the souls of men), and their constitution.

* Translated in Schlegel's Philosophy of Life, &c. (Bohn's Standard Library.)

And they believe also that they understand and perceive in their visions what refers to themselves, the human soul, and lastly, the everlasting and radiant divinity itself. So common, so sure, and so deep is the subjective inward vision among the Brahmins, that the whole objective world, even God and the spirits, appear to them, and not as in Moses, in the prophets, and the oracles, that the external is the determinating influence, and they themselves are but the negative instruments. From this proceeds the characteristic difference in the Brahminic institutions, as well as regards motives and means of placing themselves in the magnetic state, as also regards the religious mysteries and the action and connection of psychological life.

If the peculiar object of the higher spiritual existence among the Brahmins is contemplation and the inspiration of visions, in which the soul entirely gains that after which it strives, so must the whole power of the mind be taxed to gain those means by which they may place themselves in magical rapport, for the purpose of reaching that height of initiation by gradual stages, in which Brahma himself, the divine light and word, appears to them and is incorporated in their being. The preparations for this end are very severe—penance, denial of every earthly pleasure, and extirpation of the desires of the flesh and the body. To free the soul entirely from the fetters of the world, and to place it in perfect freedom, all natural relations must be removed; the turmoil of the world must be left, and the unclean castes avoided; chastity must be preserved by day and night; and the passions must be overcome by fasting. An unhesitating obedience and resignation to the leading hand in every stage of initiation is equally necessary to gain perfect repose of the soul, as the "body must be without any motion; it must be like wood, without feeling or movement, and all the gates of the natural openings must remain closed." According to Bernier (Voyage, Tom. ii. Sur les superstitions des Gentils), the Djogis are regarded as inspired and in direct communication with God: they are men who have renounced the world and have retired into solitude; if food is brought to them they take it; if not, they are said to be able to exist without it. It is believed that they live in the grace of God, sunk in contemplation, in fasting, and unre-

lenting self-denial. They carry this to such an extent, that they remain for whole hours in extacia, regarding God with every sense fettered,—as a very white, pure, and indescribable light. If these ecstatic seers neither eat nor drink, nor perform the natural functions of the body, restrain respiration, and sit motionless with their eyes looking at the point of their nose, in all kinds of weather, in frost and heat, and often in the strangest postures, as if rooted to the earth, such travellers' tales are not to be lightly cast aside without investigation; for we have cataleptic states, and a species of voluntary apparent death, before us, and a total want of all motion: the consumption of nutriment is also restricted to a very minute quantity, and is as it were provided by the air, which has not unfrequently been found to be the fact in similar cataleptic and ecstatic cases, as I shall mention at a future time; and, as I have already stated when treating of the Hesychiasts, who transfer themselves to the world of spirits by fixing their eyes upon some portion of their bodies. Bernier relates that such Djogis (solitary seers), carried away by ecstasy, have no sensibility, and are motionless; pinching, burning, or stabbing, does not affect them. On regaining sensibility they speak of visions and voices which they had seen and heard. The visions spoken of, when associated with such unnatural and severe means of producing extacia, are not to be treated as fables, although much may be exaggerated and subject to poetical license,—as, for instance, a Djoga in Sakuntala (Windischmann, p. 1310) is described, "who, in the full possession of his faculties, directs his eyes upon the sun; his body is half covered by an anthill of clay; many creeping plants twine round his neck; and birds' nests are built on his shoulders."

In the Laws of Manu there are several passages naming outward means of producing inward vision: the influence of fire, of the moon and sun, of sacrifices and songs, as well as of a drink which they call Soma. Soma, that which is illuminated by the sun, refers to the sun-plant, the lotus flower; its sap is used as the soma-drink for the initiation of the Djoga; it is said to produce the magical condition in which, raised above the universe to the great centre, and united with Brahma, the seer beholds everything. This sap of the soma is, according to De Candolle, the sap of the Asclepias

acida, L. (Cynanchum viminale). "This sap is sharp and acrid," says De Candolle, "and would be poisonous if taken in large quantities; in many cases the nerves are affected by it as if by a narcotic; but it is benumbing in its influence, as it hinders the activity of the nerves, without inducing sleep." Windischmann adds to this the following remarks:— "That the use of the soma was looked upon in early ages as a holy action and as a sacrament, by which the union with Brahma was produced, is clear from many evidences of the fact in Indian writings; we often find passages similar to the following: 'Paradschpati himself drinks this milk, the essence of all nourishment and knowledge, the milk of immortality.'"

In the lunar sacrifices the soma-drink was prepared with magical ceremonies, with invocation of blessings and curses, by which the powers of the world above and below were incorporated with it. According to the intended use, various herbs were mixed with the principal ingredient. Mention is also made of opium, which certainly was made use of, as the trances, apparitions, and ecstatic visions bear evidence, and also from the well-known custom of opium-eating in India. Kämpfer also relates, that in Persia, after he had partaken of a preparation of opium, he fell into an ecstatic state, in which he believed that he was flying through the air above the clouds, and conversing with celestial beings. Prosper Alpinus also mentions that dreams of paradisical gardens and heavenly visions were produced among the Egyptians by the use of opium.

The three states of the soul in this world, according to the Laws of Manu, are: waking, sleeping, and trance. Waking in the outer world of the senses is no true being; ignorance and folly are predominant, owing to the influence of matter, and the desire of possessing the things of this world. From this, avarice, inclination for that which is perishable and tangible; shamelessness in false goods; the mixture and instability of good and bad—of high and low—of men and animals—of virtue and vice. This state speaks of darkness, according to the various stages of first consciousness of earthly being, to perfection in vain knowledge, and subtleties of science and actions. In sleep, the service of the sun still is dominant in imaginings; the soul hovers in twilight between silence and motion—between

pain and pleasure—love and hatred—between daring and timidity. Life is vanity and imagination in constant change of colour; a sport of fancies—a breath—a life-dream, without ever reaching the true goal. To this belong the frivolous; the quarrelsome in word and deed; the religious; the ambitious; and the court Brahmins; singers and seducing actors. But they already hover on the verge of a true awaking in Brahma's world.

Trance reveals the true light of knowledge; and the true waking is the vision of light, invisible and intangible to the common eye. It is here that the inner eye is first opened, and the sight is no longer that of the senses, liable to be confused by chance and the sun of nature, but a clear, distinct vision, embracing the whole magical circle, from the circumference to the centre. The true evidences of this condition are: cleanliness, penance, total denial of everything earthly, and unchangeable perception of the true spirit of the great Brahma in unclouded radiance. This trance, however, has various gradations of inward wakefulness, in which, sunk into a deep sleep, it is removed from the visible world. Insensibility and repose, and a half-conscious sense, are also formed in sleep, and all men fall daily into it; but, returned from it, they know little, and fall back, on waking, into the outer world of ignorance.

In the above we find an excellent description of the conditions of the soul of man in its three natures. We shall now enter somewhat more fully into a special description of these states.

According to the Upanischade (Windischmann), one of the ancient sages is reported to have said, in reply to the question, "What is that which is awake and sees the dreams in a sleeping person?" as follows:—"When the sun sets, its rays return to its centre, and in the same manner the senses retire into the Manas (the great sense). The person sees nothing, hears nothing, smells nothing, tastes and feels nothing, does not speak, does not use his hands, and has no passions: such a person is Supta (in sleep). But within the city of Brahma (in the body of the sleeper) the five Pranas (according to Colebrook, the inner breath of life, and radiant reflection of the elements) are awake and radiant. As long as the gates of the body are open, and the heart

hovers in the regions of the outer senses, no true individuality arises, for the senses are divided and self-acting. But when they are concentrated in the heart they become united and reciprocal, and man is elevated in the light of those Pranas; the gates of the body are closed, and he is in deep sleep—perfectly rigid and insensible; inwardly, however, awake, and enjoys the fruits of a knowledge of Brahma daily at the time of sleep. He then sees that which he saw and did by day; he sees everything, seen and unseen, heard and unheard, known and unknown; and because Atma (the soul) is the cause of all actions, it now is the cause of all actions in sleep, and takes its original shape (a reflecting, ever-waking activity). To arrive at this point, the senses and the passions must be chained, and the same power must enter the body and prevent the flow of the gall, for the Manas at that time close the channel which is the conductor of all desires; and the sleeper then sees no dream, but becomes wholly Atma, of the nature of light, and sees things as they are; he acts reasonably, and perfects everything."

We have here a very remarkable and clear theory of the rise and difference of sleep-waking and the higher vision from the conditions of sleep, and the concentration of the outer senses; of the direct inward activity, which is in fact the real waking and conscious existence of the mind, while the waking of the senses is but deceit and falsehood. The remarks upon the effect of the gall show also a deep insight into the physiological causes, that from a disturbance of the gall in somnambulists the subject sees false and is visited by deceitful dreams and sensations. To a higher, more pure vision, besides outward repose of mind and body, a quiescence of the juices of the body is necessary. The highest contemplation must not be disturbed by flesh and blood, and on this account the gates of the body are closed, abstinence from all food and drink maintained; the soul must be unfettered, and strive to approach as near as possible to the condition of death. According to the Indian belief, the highest "clairvoyance" in sleep, or even at the approach of death, is still not that perfectly divine knowledge which is only to be gained in death. "It is only in death that the deceased

is united perfectly with Brahma—a drop of water with the ocean."

Such a double division of the inner sight into a higher and a lower state, was founded in India by their worship of the sun and moon. "The sun is the divine Isvara—Brahma—the diffuser of all light, the illuminator of the living." The true object of their zeal is the sun, and the true believers are called Children of the Sun—the illuminated—Brahmins. To them, as faithful servants, the sun descends, or attracts them up to itself, or in the service of the sun they are drawn up to it in spirit, and in these states placed in communion with the whole universe, so that their inspired glance perceives, with the greatest distinctness, heaven, the atmosphere, and earth. "The condition of the completely clairvoyant—Djogi—in the highest stage is, as regards perception and knowledge, so unfettered by the body that he, as it were, exists out of it, and enters the outer life with a recollection of that which he had experienced and seen." (Windischmann.)

By means of this communion with the sun, it becomes their organ of the world's sympathies and the reciprocality of the universe. The sun acts by its rays upon the moon, and therefore indirectly by her. Here its power is milder, softer, less exciting to the higher life, and therefore the spiritual life remains more in the lower dream stages; for the moon's power and influence act particularly upon the juices of the body and their circulation. The Children of the Sun and Moon, as the worshippers of these heavenly bodies, are found in the whole course of Indian history; and the moon-worshipper follows his god no less throughout the night than the sun-worshipper adores the sun by day. As, however, the female is to the male, and the moon to the sun, so are also the magical conditions of the soul: the soul only passes in perfect freedom through the moondjoga to the sun; or it returns to earth and is again exposed to the dangers of folly. Among the Children of the Sun the clairvoyant states are frequent—among the Children of the Moon, the somnambulic; the former are the most free—incorporeal, the latter more dreamy and fettered by the body. The influence of the moon depends upon her worshippers—

many striking differences of faith existing between them and the Children of the Sun, especially with regard to the manner of sacrifice. Illumination of the spirit, fruitfulness of living things, and the germinating of seeds, are influenced by the moon; but also confusion, sorrow, disease, and death, are occasioned by her influence. The influence of the sun possessed in all cases, the solar character of high energy; still the contrasts are more striking both of light and darkness, spiritually and corporeally, in his influence.

We find in this description not only the simple difference in the particulars and gradations of sleep, but also those rare phenomena when clairvoyance passes into waking, as well as the minute remarks upon the influences of the sun and moon. The influences of these mighty celestial bodies are too little observed; and it is only when striking phenomena are manifested that men become alive to them. I will only now mention the influence of the moon, with which gardeners and woodmen are so well acquainted, observing certain phases of the moon in sowing and harvesting seeds and fruits—in felling and barking trees. The moon has especial influence in tropical countries on animal nature and the human body. All periodical diseases, even the plague, according to Joubert, increase and decrease with the moon. And with us certain diseases are believed to be influenced in the same way. If, therefore, healthy persons perceive the influence of the moon in themselves,—as, for instance, at full moon the sleep is more easily disturbed; if periodical phenomena are not thought remarkable in sleep-walkers, in diseases of the mind and fever, in children and women; if the full moon quickly destroys dead bodies; ought we to feel any surprise that in early ages such great license was given to the imagination, when it is well known that persons suffering from diseases of the juices and swellings were subject to its influence—when moonlight shining full upon the face produced trembling, spasms, or even convulsions? These violent effects are well known in India, and are therefore not without influence on the imaginations of men, inducing them to follow the moon through all her phases and changes with offerings and sacrifices. On sleep-walking, the sun, and especially the moon, have great influence. I will not here extract the almost unanimous reports of

numerous observers, but will simply mention the cases of two somnambulists as given by Kerner, which are very remarkable, and resemble the accounts of the sun- and moon-worshippers of India. Just as susceptible to the influence of the sun was the seeress of Prevorst; but even by all this experience men have not learned to use these heavenly bodies for healing purposes. I will only permit myself to relate a case, which I observed in the Countess M., who was treated magnetically for a disease. After various means which I had used to produce a crisis had failed, she told me that on a certain day at the time of the full moon, at nine o'clock in the evening, I must lead her to the centre of a narrow wooden bridge over the Zepel at Karlsbad, and there magnetise her through the moon. This did not occupy more than ten minutes; and after she had fallen instantly into the mesmeric sleep, she went home; and that very night a favourable crisis was effected. Those co-operating but different influences—the effect of the full moon on the narrow wooden bridge over the rushing stream—give a very significant hint. The same patient was not only acquainted with the influence of the moon upon herself, but also of that of the sun. She often desired to be taken into the fields, and to be placed in the sun's rays for a certain time; particularly in two instances, namely, when she suffered from great weakness of the muscles, produced by copious use of the mineral waters, and when she was not sufficiently clear in her visions. The effect was most singular in both cases. Although in going it was with great difficulty that she could walk, she returned with a firm and buoyant step; and her clairvoyance increased during the time that the sun's rays fell upon her, which were allowed to rest upon the extremities and the abdomen, while the head was carefully protected. For similar diseases, and in one case of dropsy, I have used this influence of the sun with such surprising effect, that I have found the Brahminic theories on the influence of the sun and moon, the male and female, the negative and positive principles, quite confirmed; for the sun acts more on the radiating spirits of the nerves and muscles, and on the inner vision; while the moon, on the contrary, acts more upon the juices and the ganglionic system.

The influence of the moon on women is well known; and the physical night-walking is well named the moon's disease.

In their progression through the various stages of initiation to mental independence, the Brahmins pay particular regard to their intercourse with others, their mode of life and inner state. The road to illumination lies through seclusion; all communication with strangers and inferiors, excepting with the spiritual teacher, is forbidden by the laws. The choice of food and drink is of great importance in overcoming the senses and inclinations; the remains of sacrifices which are attended by particular persons are to be preferred to all others; food coming from other persons can only be partaken of after previously being blessed by passages from the Vedas,—as in our magnetic sympathies articles which come from persons who are included in the rapport are to be preferred to all others. "Food of the Studras (the lower classes) obscures the divine light; the same takes place in a still higher degree in the impure castes; and the food of lewd women is full of evil; that which a criminal has but looked at is excluded without exception." Flesh is certainly not absolutely forbidden, but for far more weighty reasons it is not partaken of by the Brahmins, because it excites the deposit of the juices, and hinders the magic sight far more than vegetables; and they endeavour to bring to a pause the functions of the body, so that the ecstatic seer alone preserves his life in perfect repose by the air and the sun.

Only the seers of the earliest ages, according to Menu, who preserved themselves in such purity of sacrifice, of intercourse and self-denial, reached the highest steps of knowledge, and therefore, as all true Children of the Sun, they were so penetrated by the light that "they were self-radiant, and in their magical ecstasies their bodies were raised on high." This radiance is probably not to be literally regarded as a real light proceeding from the Brahmin, but rather it is the subjective seizure of the observer, or is possibly that light which is often spoken of by our magnetic seers as a radiance, ray or stream of light, which they perceive issuing from the magnetiser, and objects touched by him; or it may be only a figurative expression of admiration. It may, however, be also a species of elec-

trical stream, such as has often been observed in cases of catalepsy or convulsions, issuing in sparks. The countenance of Moses was radiant, and the glory has probably not always been a fiction, or a symbol derived from the artist's hand,—it may often have been visible from natural causes: and to this we shall at a future time advert.

The same may be said of the raising of the body. Cramps occasionally lift up the body in a wonderful manner; and in the witch trials we find many similar cases recorded. Thus we read in Horst's Zauberbibliothek (vol. v. p. 402) of a Maria Fleischer, who suffered from convulsions, and was celebrated for many wonderful actions. It is related by Superintendent Möller in Freiburg, and is as follows:—"When it is most violent she begins to rise in the air, and at this time it is dangerous to touch her; and in the presence of the two Deacons, who related this to us, she was suddenly raised in bed, with her whole body, head and feet, to the height of three ells and a half, so that it appeared as if she would have flown through the window."* Iamblich, the zealous defender of the heathen religions, who from his theurgic writings, his piety, and supernatural powers, was usually called the Divine, was during prayers (so says report) always raised ten feet above the earth, and at such times his skin and clothes assumed the colour of gold" (Horst, vol. i. p. 63.) Similar accounts are given of very pious men, and the legends of the saints also contain many. In my work "Magnetismus im Verhältniss zur Natur und Religion" I have treated more fully of this subject.

That such divinely inspired seers possess great mental influence over others is easily understood, and also that they attract others with magical inspiration, which is nothing unusual in magnetism. We have instances where, not only as in the seeress of Prevorst, but that in others, a species of somnambulic infection spread epidemically. The Scottish seers possess this power, by which they can instantly transfer their visions to others, by laying their hands on the face of another, or by merely touching him by accident: but of

* Precisely the same kind of stories were related by Catholic priests to the Earl of Shrewsbury, and are recorded in his work on "Extatica." *Translator.*

this we have already spoken. Windischmann says—"The Brahminic institution rests upon the word and the inspiring authority of the soul. By this inspiration they create a magical communion, in which they unite such of their race as are most easily influenced; persons also in a high stage of magnetic power may influence others who are in communion with them in such a manner that they, as it were, feel themselves surrounded and sustained by invisible waves."... It is well known that by a magnetic infection the visions of clairvoyants pass into those around them, which is the case with easily excited imaginations and timid natures, especially in ghost-seeing.

Lastly, their visions are very similar to our magnetic appearances, and are often mistaken for subjective visions. "The inwardly concentrated soul envelopes itself in the garments of the celestial bodies and the elements; speaks from them as if hearing voices from without, and answering them." "In early records," says Windischmann, "we often find that voices reveal themselves to the seers from the sun, moon, and stars, from plants and animals—even from rigid stones, telling them where and when to seek for light and truth. When such revelations in symbols are unintelligible, are they interpreted by some world-known seer, whom they ask for an explanation." The Brahmins also know that all visions are not real, and that many falsities run through them, as in illusory dreams and the first stages of sleep, when not perfectly freed from the influence of the senses. Even the vicariat of the senses, and vision through the region of the heart, are found among the Indian seers as in our own magnetic states. Seeing by means of the arteries of the heart and the liver, and by the light which is called Pittam—gall—is explained by Windischmann as the vision of the region of the heart, and that the ether in the heart and the intestines is pointed out as the place of sleep, where the soul perceives all things as in a mirror.

The contemplative life has always been so dominant in India that the whole state was subject to the priesthood; the gift of the seer was always looked upon as the most essential part of the priestly office, and therefore of spiritual life. For the priests were created from the head of Brahma, and therefore were the head of the people, while all other

castes and conditions represented the members. Their ancestors were, according to the Indian belief, seers and prophets, which power they had gained by their contemplative and ascetic lives. The whole spiritual life in India has, in a certain sense, always been somnambulic and ecstatic; their manners and customs, as well as their poetry and philosophy, all bear witness to the fact. Passavant says of them, with perfect correctness:—"As the whole social life in India maintained its distinct and peculiar form, so did also science and the arts. It would be impossible to appreciate the Indian philosophers without a knowledge of the phenomena of extacia, and the various ecstatic states. Their philosophy is essentially an ecstatic clairvoyance. When this appears clear, it is the depth and comprehension of their knowledge of the world; but where it is obscure, it is from that unfettered imagination, which, not heeding any outward object, knows no bounds, and produces the most fantastic forms. Superstition is therefore nowhere greater than in this country; for it is the distortion of great truths, and appears here often as the pathological phenomenon of extacia, as madness is often but an unhealthy somnambulism. For as in diseased conditions the eye only perceives subjective delusions, and the ear hears internal sounds, so do subjective pictures of the imagination arise in unhealthy somnambulism—fantastic dreams; in which, however, as in madness, luminous rays are still visible."

According to Colebrooke, the philosophical conditions of the Brahmins are transferred from generation to generation, maintaining this contemplation in full activity. "God is an eternal being, a pure light in a sacred dwelling, and the reflective soul is a revelation of that radiant power. I reflect mentally on that light—Brahma—guided by a hidden beacon which is within me, and by which I think of that which is contained in my heart. May the almighty Brahma who illuminates the seven universes unite my soul with his radiance!" Besides this prayer and the above-named means, the Brahmins have a peculiar method of closing the outer senses, and rousing the inner senses to contemplation. According to Görres (Mythengeschichte der Asiatischen Welt, vol. i. p. 113), this process much resembles that of the

Hesychiasts. For the Oupnekhat (Oupnekhata—the Book of the Secret—written in Persian) says:—"To produce the wise Maschgudi (vision), we must sit on a four-cornered base, namely the heels, and then close the gates of the body. The ears by the thumbs; the eyes by the fore-fingers; the nose by the middle; the lips by the four other fingers. The lamp within the body will then be preserved from wind and movement, and the whole body will be full of light. Like the tortoise, man must withdraw every sense within himself; the heart must be guarded, and then Brahma will enter into him, like fire and lightning. In the great fire in the cavity of the heart a small flame will be lit up, and in its centre is Atma (the soul); and he who destroys all worldly desires and wisdom will be like a hawk which has broken through the meshes of the net, and will have become one with the great being. As the rivers, after they have traversed a great space, become united with the unfettered sea, so are these men become Brahma-Atma. In the greatness of the great one his light has become universal; whoever perceives Brahma becomes Brahma, hundred times hundred times the sun's light does not equal the light of him who has become Brahma-Atma (divine spirit). Atma reveals his form, but therefore there are but few who reach this height, for Atma disturbs their senses, so that they only see outwardly. Who, therefore, enters this path to Brahma must deny the world and its pleasures; must only cover his nakedness; and staff in hand collect enough, but no more, alms to maintain life. The lesser ones only do this; the greater throw aside pitcher and staff, and do not even read the Oupnekhata. The atmosphere is Brahma's covering; he attaches himself to nothing; he is not separate from, or bound to, anything; for him there is neither day nor night, nothing but Atma. Brahma is everything to him."

"The Fakirs in India, says Zimmermann (Von der Einsamkeit, vol. ii. p. 107) have a sect which is called the Illuminated, or those who are united with God. The Illuminated have overcome the world, live in some secluded garden, like hermits, so deeply sunk in contemplation that they look for whole hours at one spot, insensible to all outward objects. But then, as they state with indescribable delight, they

perceive God as a pure white light. For some days before they live on nothing but bread and water, sink into deep silence, look upwards for some time with fixed gaze, and then turn their eyes, in deep concentration of the soul, to the point of the nose, and now the white light appears."

The belief that man ought to become one with God, and despise everything earthly, as being but a snare placed by the goddess Maja to entrap the unwary, is universal in India, as well as the belief in the identity of man with his Creator, according to the old, original belief in the intimate communion of the creation with the Creator. Therefore the soul of man should, like the hawk bursting the threads of a net, break through the corporeal nature and become wholly Atma. Only when man entirely severs himself from the outer world of the senses can he become united with God; if he does not this he remains in nature, but deserted by God, and a mere member of the machine which moves by its own laws, and has no knowledge of God. The two directions of the spiritualism dominant in India, as well as the directly opposing theories, originate in pantheism rising from a state of nature.

In the sacred books of India we find many passages which evidently refer to their ecstatic life. We may mention a few as given by Windischmann and Colebrooke.

Man embraces all things, like the ocean, and is higher than the universe. Whatever world he strives after is given to him, for he is capable of gaining anything after which he strives earnestly, by true humility and unity of spirit, which occurs during the time when the senses are overcome, and the gates of the body are closed, as well as in perfect death; when the spirit of man raises the light spirit-body to the regions of his longing and his works. (Colebrooke.)

In the Upanischad we find:—"The heart (Monas) wanders, during the time of waking, to places where the eye, the ear, and the other senses cannot reach, and affords a great light. It wanders also in dreams to other places, and illuminates all the senses. In deep sleep it is united and undivided, and has not its equal in the whole body; it is the principal of all senses. He who is able, performs his actions by the heart (Monas); and he who perceives, perceives through the heart, which is the cause of all

sacrifices. It is the lamp and the centre of the body and of all the senses. In it reside memory and reflection. Within it is contained the past, present, and future state of the world, everything mundane: but it is imperishable. In the heart lives the immortal person, not larger than the thumb; in the centre of the mind this person (the inward light) is clear as a smokeless flame. In this cavity is Brahma's dwelling—a small lotus-flower, a small space filled with ethereal light. That which is within (in the ether) should be understood. The same ether (Akasa) which is without in the world, is also within that small cavity, and in this space in the heart are heaven and earth, fire and the wind, sun and moon, lightning and the stars. Everything is, and yet is not, in this spot. And if one says that herein everything is contained—all that is desirable, what can remain when Brahma's dwelling, the heart, decays and passes away? To this we must reply: that gentle ether does not change, and does not die with the body. It is Brahma's dwelling, containing all things. It is the soul, removed from all evil —from age; and not subject to disease or death. He who does not know this Atma, goes out of this world into the universe, without power over himself, and receives the reward of his services which is due to him. But he who knows the spirit, departs with power over his wishes, and receives eternal rewards. He from whose heart the veil of ignorance and error has been removed—who has received the gentle form of the ether, has gained all that can be desired. The ignorant step over this spirit as over a treasure buried in the earth, and do not find it; men do not go whither they go, and with whom they communicate every day; when sunk in deep sleep they see Brahma, and withdraw into that inner ether. But he who gains the spirit sees, when he does not see outwardly; he becomes healed when he is sick. To him the night becomes day, the darkness daylight; he is revealed to himself, and this revelation is the world of Brahma. Who has gained this is master of all time and place, when he has severed himself from all connection with the senses. He is then truth."

According to later accounts from India by Jones Forbes (Oriental Memoirs, London, 1813) this gift of divination is still common there.

Forbes says:—"Ghost-seers and astrologers are innumerable in India, and millions believe in their supernatural powers; many wander about like gipsies; but only a few Brahmins use the prophetic power with a certain dignity and modesty. I will give a short account of one of these Brahmins as an example." To understand the following narrative, we must here remark that at Forbes's arrival in Bombay in 1766 there were three parties, At the head of one stood Spencer, at the other Crommelin; the third was under the leadership of Mr. Hodges, who, it was said, had been deprived of the Governorship in an unjust and improper manner. Hodges had on this account written a violent letter to the Governor and the council of the Company, and was, as he refused to retract what he had written, removed from his Governorship of Surat, recalled to Bombay, and dismissed from the Company's service. The Government of Bombay had sent a report of these proceedings to England.

Forbes continues as follows:—"This Brahmin was a young man when Hodges made his acquaintance. He was but little known to the English, but was much celebrated among the Hindoos, at least on the west coast of India. I believe that Hodges had become acquainted with him when he was English Resident in Bombay. Both became as intimate friends as the difference in religion and caste would permit. The Brahmin, an upright man, often admonished his friend never to depart from the path of virtue, which would lead him to success and honour, and to eternal happiness. To impress this exhortation upon his mind, he assured him that he would rise from the situation he filled in Bombay to higher posts in the Company's service; after that, he would be Collector of Tellicherry and Surat, and lastly Governor of Bombay. Mr. Hodges often mentioned these prophecies to his friends, but himself paid little attention to them. It was only when he gradually rose to these posts of honour that he placed more confidence in the Brahmin, particularly when he was named Collector of Surat. When, however, in course of time, Spencer was named Governor, and Hodges was dismissed from the service of the Company, he sent to the prophet, who at that time was living at Bulpara, a sacred village on the banks of the Tappj. He

went to Hodges, and listened to the disagreeable end of his hopes and endeavours. Hodges finished by saying that he should sail for Europe, and therefore did not expect the brilliant fulfilment of the Brahmin's promises. It is even said that he let fall some reproaches during the conversation, on account of these deceitful prophecies. The Brahmin listened to all with the greatest composure, did not move a muscle, and said:—'You see this ante-chamber, and that room to which it leads; Mr. Spencer has reached the portico, but will not enter the palace—he has placed his foot on the threshold, but he will not enter the house. Notwithstanding every appearance to the contrary, you will reach the honours and fill the elevated post I have foretold, and to which he has been appointed. A black cloud hangs before him.

"This surprising prophecy was soon known in Surat and Bombay; it was the topic of conversation in every society; Hodges had, however, so little confidence in it, that he prepared to commence his voyage home. In the meantime, however, the dispatches had been received from Bombay, and an answer was returned with unusual rapidity. The Court of Directors condemned Spencer's proceedings as Governor of Bengal, reversed his appointment to the Governorship of Bombay, dismissed him from the Company's service, and Hodges became Governor.

"From this time the Brahmin gained the greatest influence over his mind, and he undertook nothing of importance without having asked the counsel of his friend. It is remarkable that the Brahmin never prophesied anything beyond the Government of Bombay; spoke of his return home; but it was well known that he maintained a mysterious silence regarding the time after the year 1771. Hodges died suddenly in the night of February 22, 1771."

Forbes gives a second account of the predictions of this Brahmin, given to a widow who was mourning for her son. This prediction was literally fulfilled. A third is as follows: "A few months before my return from India, a gentleman who was to fill a high situation in India landed in Bombay with his wife. Both were young, and had one child. He left his wife with a friend, and went to Surat to arrange his household; she was to follow him in a short time. On the

evening before the day when she was to set out for Surat, the friend with whom she was staying entertained a large company, and among others the Brahmin. He introduced him to the company, and begged him in joke to foretell the future of the young couple who had just arrived from Europe. To the astonishment of the whole company, particularly the young lady, the Brahmin cast a look of pity upon her, and said, after an impressive pause, to the master of the house, in Hindustanee, "Her cup of happiness is full, but rapidly vanishing! a bitter draught remains, for which she must be prepared." Her husband had written that he would be at Surat with a barque. He was not, however, there, and in his stead came one of my friends with the message that her husband was dangerously ill. When she arrived, he was suffering from a violent attack of fever, and died in her arms. I returned in the same vessel with the widow. During the passage the anniversary of her husband's death took place."

The Hindoos rely, according to the Zend Books, on the aid of genii and spirits, and believe that they are able to drive away sickness by their aid.

Origines relates that the Brahmins are able to perform wonderful cures by means of certain words (Orig. contra Celsum); and Philostratus says, "The Indian Brahmins carry a staff and a ring, by means of which they are able to do almost anything. The Indian sages also observe the course of the stars, and predict from them."

The so-called manipulation is also known to the Hindoos, for mention is often made of it. So says Baldinger (Medicinisches Journal, p. 14), that the Jesuits had learned it from the Brahmins; and Grosse gives a minute account of a manipulation known in the East Indies under the name of Tschamping. According to Reimer, the τελχῖνες or θελχῖνες (from θέλγω, to stroke) knew this manipulation; and travellers narrate that the Indian sorcerers throw those whom they wish to rob into a gentle sleep, by making passes with the hand and other arts.

As in India the priesthood was the foundation of spiritual life, and ranked above social life, so was the paternal care of heaven changed to an absolute earthly monarchy. Among the Chinese there is no such dominant spiritual life,

not even a distinct priesthood, to preserve and transmit in traditions the wisdom of their ancestors. "The Chinese nation," says Hang, "is the oldest and most prominent member of the great family spread over the whole of further Asia, whose heavy, childish, cold, sensual nature explains the peculiarity of their history. Many traits of their character, as of their religion, point to their origin in the bare, monotonous table-lands; of monastic customs we scarcely find a trace: their peculiar appearance rather leads us to believe them agriculturists. To imagine that a perfect mythology or heroic traditions had been determinated by Kong-fu-tse and his scholars, is to misunderstand the character of this people, to whom true poetry and heroism have ever been totally wanting. Its heroes are peaceful sages, fathers and benefactors of the people" (Hang, Universal History.)

The Chinese did not migrate into China as conquerors; neither did they bring any poetic spirit with them; from the commencement they had alone to struggle with nature, and their history begins with severe labour for the mere necessaries of life. In such circumstances the conditions of a spiritual reflective life are wanting, and we shall find visions rarer, or at least of different character, here, where the imagination is so occupied by nature. The division of the land—originally nine hundred acres for every eight families, of which acres the centre one was called heaven's acre, and destined to pay tribute to the king—was applied to the most opposite things, and even to religion, which, compelled to take a certain form, was not made over to a Priesthood. In China there being no division of the people as in India, there were no corporations, no exclusive communities, no tribes, no system of caste, not even an aristocracy above the common people: from this arose the peaceful social life, the repose, the absence of wars, the monotony produced by similarity of manners, customs, and modes of life. Agriculture occupied young and old, rich and poor, the sage as well as the common man; learned men passed from the cares of government to the plough, and the Emperor descended yearly from his heaven to plough a furrow in the earth.

Higher spiritual striving is universally wanting in China; the whole Chinese spirit is absorbed by consideration

for the material interests of a comfortable, or even meagrely-sustained life; there are no religious traditions, no religious systems are maintained by the priests, and no place or time is left free to seclusion, and quiet, solitary, inward contemplation. Universal instruction consists in acquaintance with the five cardinal virtues and duties towards parents, towards ancestors, the king, elder brothers and sisters, as well as the five elements, fire, wood, water, earth, and metal, which provide food for man; for sustenance is the heaven of the Chinese people, and unity and mutual assistance give prosperity: on this account these rules were not only openly taught in the schools, but were impressed upon the people by inscriptions, songs, and admonitions; the officials, and even the king, taking the place of teachers.

As there is no especial priesthood in China, and religion merges itself in the powers of the state, a pantheistic worshipping of the elements, rivers and mountains, heavens, stars, and ancestors, is a natural result. We find here universally a want of spiritual depth, although pantheism is not to be looked for in its rudest shape; for the heavens, the earth, and the ancestors, show glimpses of the monotheistic idea. The sky is represented as the father—as the male; the earth as the quiescent impressible female. The sky, as the active, radiant existence, is so elevated, the earth so subject, that the offerings brought to it are imagined being destined to a celestial spirit watching above all. The souls of ancestors supposed originally to have come from heaven were esteemed most highly; but it has been unjustly said that the Chinese worshipped the material heaven; and that which I have before said of natural religions applies equally here. In their orthography the symbol for air, breath, spirit (according to Hang), is the fundamental portion of most ideas connected with religion. They have also especially distinguished the spirits (powers)—the *Schin* inhabiting natural objects. *Schin* means generally spirit, God, man. Thus the heaven-spirit is distinguished for the heaven—the lord, or highest, *Schang-ti*—seeing without eyes, and earing without ears; always waking and guiding the dreams of the sleeping; always wandering over the earth. "However pure this idea, however proper and dignified it is," says Hang, "however

free from the sanguinary and repugnant cruelties which usually accompany the mythologies of civilized nations, yet, on the whole, it is a poor religion."

The want of a peculiar religious system, and even the unembodied worship of the gods; the distortions, where their barren imaginations endeavoured to create—in fact, the dry coldness with which they treated all things,—betrays the weakness of their religious capacities. To investigate more fully the nature of their gods, or even the present lot of their ancestors, never interested them; it was a practical, earthly object, the welfare of their crops, of the state, which gave the value to their religion; for this is their heaven, the end of all their strivings to obtain perfection. "The arrangement, however, of the seasons, of the weather, the crops, even the actions of men and animals, proceeds from heaven. This arrangement is heavenly reason itself, and to acknowledge it is wisdom; to confide in it, blindly to follow nature, is virtue; rebellion against heaven is, on the contrary, to hinder and confuse it. As the former never remains without reward, so does this never escape punishment, for above all is Schang-ti's severe justice." All ills of nature and the kingdom proceed from the transgressions of men—darkness, floods, malformation, droughts, war! On the contrary, rain and warmth at the proper time, ripening of fruits, peace and prosperity of the kingdom, come when man keeps the right course and remains true to nature and the divine germ (Lin) implanted in him; so that he draws everything upon himself: and especially is this the case with the King, whom Schang-ti has placed over the people. All are Schang-ti's children, but the King is his first-born; from this his sacred title, Tieu-tse—son of heaven. As, therefore, the first-born, the eldest in all, represents the father, so must his dominion not only be over the Chinese people, but also over all men (Schin—Man—Chinese); even over spirits, nature, and their ancestors,—that is, as many of them as have not entered heaven at Schang-ti's side by their virtues, for all come from Schang-ti; and oven the earth, although venerated as a mother, is subject to the first-born. Therefore no difference is made between China and the world; it is the world in the narrowest sense, for all that is under the heaven belongs to it, and which, as a family, has but one father, the heaven but

one sun, the world but one heaven, so can it have but one monarch! It is the centre where heaven and earth join."

Although the Chinese mind possessed under such a constitution but few elements in which magic could strike root and throw out its ramifications and influence, yet we find many traces giving evidence of the instinctive movement of the mind, as well as of magical influence; though certainly not in the manner or abundance that we meet with it in India. The great variety of these appearances is, however, striking, as in no other country are they so seldom met with.

As the King, as it were, microcosmically represents the human races in fortune or misfortune before the divinity, so must his eye be constantly directed to those signs in which the will of the Most High is revealed; "he must observe dreams as much as the phenomena of nature, the eclipses and the positions of the stars; and, when all else is wanting, he must consult the oracle of the tortoise, or the Plant Tschê, and direct his actions accordingly." He is therefore, as it were, the universal oracle of the people, as the popular mind is relieved from every flight of imagination by a highly remarkable mental compulsion.

In the great barrenness of the popular mind, the Chinese language is a means of repression, by which the understanding is compelled from childhood to think in a given manner, and to learn the meaning and nature of their written characters; so is also the outward direction given to the development of the mind, from which it is never able to depart, owing to the monotony of its daily occupations. The system of writing is so difficult, containing upwards of eighteen thousand of the most intricate characters, that all mental energy is directed to it, and withers superficially; so that it is extremely rare to find the comprehension and appreciation so vivid that they rise to symbolism. Development of the mind is therefore wanting, partly from the poorness of the original heritage, partly from the absence of outward opportunities, as we have just seen. Their whole life consists in the uniformity of a childish care for the outward and inferior interests of life.

It is easy to understand from these circumstances where-

fore we find so few of these phenomena of magic and the visionary and ecstatic state, in other parts of the East so frequent, and therefore they are scattered and uncertain. Accounts are, however, not wanting to show that the phenomena as well as theories of prophecy were known in more remote times. Under the Emperor Hoei Ti, about A.D. 304, a mystical sect arose in China calling themselves the teachers of the emptiness and nothingness of all things. They also exhibited the art of binding the power of the senses, and producing a region which they believed the perfection. The mystics of Japan call their deep meditation upon the mysteries of the Godhead, in which man is dead to all outward influences of the senses, *Safen*. The priests of Xaka throw themselves into this state. Dorma, one of the followers of Xaka, cut off his eyelids, thinking that they hindered his ecstatic meditation. He is one of the great saints of Japan. In a peguanic temple in Siam a colossal statue of Xaka is worshipped, represented as sunk in contemplation. The priests daily sit for some time in the same posture, during which they believe themselves to have ceased being men. The Malabars therefore call one description of solitary seers "men without blood" (Zimmermann, Von der Einsamkeit, vol. ii. p. 110.)

Lao-tse, (A.D. 604) one of the two greatest minds among the Chinese, their deepest speculative thinker, withdrew into solitude when he despaired of influencing his fellow men. "Men who no longer exist will be called upon in vain; the sage must only care for himself and his age, and if this cares not for him he must not trouble himself, but enjoy his treasure in secret, and seek within himself the highest good—repose of the soul. Reason (Tav) is the first, eternal, perfect, incomprehensible, without matter or shape—a square without corners; it stands above heaven, and is its measure, as heaven is the measure of the earth and earth of man. It has produced the *One*, this the *two*, this the *three*, then the universe, which receives its light and life from the *Three*. From it the soul proceeded, which strives to return to its origin through everchanging shapes, to which self-government, freedom from passions and want, seclusion from all the outward world, is the way." From this we see the germ of the system of emanation and the

Chinese theory of the soul has great analogy with that of the Buddhists. Such a theory and a self-chosen seclusion is, however, so rare in China that Lao-tse may be regarded as almost the only instance.

Keng-fu-tse, — Confucius,—his celebrated countryman and cotemporary, has nothing of his depth; he is in every respect a Chinese, who does not search for the secret of heaven and the earth, but regards nothing but self-knowledge and the advancement and happiness of his native country founded thereupon. He, however, also acknowledges with sorrow the degeneracy of the age, and strives with his whole energy to counteract the evil. He was of the royal house of Schang (A.D. 552), and born on the peninsula Schangting; studied the ancient history of his fatherland from infancy, and derived from it the conviction that it was only with the restoration of the ancient principles of simplicity and unity that the dignity and happiness of his native land could be restored: above all, the ancient family relationships were to produce this. That virtue consisted in childish obedience, and in willing subjection to the heavenly decrees, as had originally been the case. Travelling from one court to another, he found universal opposition, though swarms of disciples followed his footsteps. The Kings were his works, considered sacred by the Chinese, and consisting of speeches, proverbs, and songs, and a history which has since been continued. His writings appear to be the essence of the ancient traditions. He teaches that above all things the celestial nature implanted in the heart, the inner light, is to be followed; that man must maintain a just medium in all things, and must subject his inclinations and passions, a difficult task only to be performed by unremitting endeavours,—the fruit borne being peace and cheerfulness.

King-fu-tse's scholars formed, according to Hang, a sect which reminds us of the Hebrew prophets. They fought against the spirit of the times with fiery energy; but not against the sluggishness and the passive spirit of the Chinese. The high inspiration of the Hebrew prophets was wanting in them still more than in the Brahmins. Nothing is known of their revelations concerning the highest and the divine word. However, Kircher (China illus-

trata) and other early missionaries relate that since the earliest ages sickness had been cured by the laying on of hands, by breathing on the affected spot, and other means. Osbeck and Torceno (Journey to the East Indies and China, 1765) declare that it had always been customary among the Chinese to strengthen weak, sickly, and exhausted persons by means of a gentle pressure of the hands on various parts of the body. The hour-long feeling of the pulse by Chinese physicians might be almost regarded as a species of magnetic influence.

If we turn our attention westward, we find in those countries which have played a prominent part in the history of man,—as Persia, Media, and Babylon,—a ground as favourable to magic as the highly cultivated China appears. The word magic has been frequently believed unfavourable of Persian origin, and the art itself has often been traced to Persia and Chaldæa. The intellectual system dominant amongst Chaldæans, Medes, and Babylonians, and connected intimately with their civilization, included divinatory magic, soothsaying, and the theory of the spiritual world. Persia was particularly the land of Devs—the Demon world and Magic, where Theurgy had its roots in a peculiar science, and from whence its idealism flowed westward, and in later times spread and reproduced itself in the Christian world.

The belief in the origin of all living things from the eternal fire is one of the most ancient in the East, and has been maintained in the purest form in Persia. Ormuzd and Ahriman, as the good and bad principles, were first derived from that original unity, and the Dualism of Zoroaster belongs, in fact, to a later period of development and speculation, which degenerated into fire-worshipping and black magic; which, however, never became naturalised in Persia, where magic, in its better acceptation, remained dominant as a deeper insight into Nature and the secret powers. It only received its distorted form from the Jews and Alexandrians, and was sustained by them throughout the middle ages.

According to the Parsee faith, all things in the world arise from two original principles. The first is without beginning, the light, the fire, the living inscrutable principle:

the light of nature is but a symbol of the original, eternal light. Everything which has a form takes its shape from the male or female principle. Ormuzd, the good principle, is the emanation—the word. He is of a purely spiritual nature; surrounded by the geniis of heaven as his servants. As the opposite of the good and the light, is the principle of darkness, of evil—Ahriman. From the former the spiritual, from the latter the material, beings are said to have arisen; both, therefore, are continually in a state of conflict. Everything visible is a picture, an expression of the invisible celestial, which constantly influences the visible; from this the influence of good and evil spirits upon man,—who, however, may, by his conduct, his pious and pure life, approach the light, and thereby place himself under the protection and community of the good spirits; and, on the contrary, man may give himself up to the power of evil, and only do evil things.

The magical unity of the subjective and objective, or the supernatural and spiritual materials, was at first but little distinguished in the emanation-system. In this the distinction follows the laws of psychological development of the human mind. In a child the subjective and objective, the reflection and real, are at first not at all distinguished, but only become clearer gradually; they are at first confused. In an increasing power of comprehension and a wider development of the understanding these reflections and the reality separate; the imagination seizes upon the ideal world and separates the shadow from the reality, and now man begins to distinguish the outward from the inward, or at least to look upon them as not identical but as separate and self-existing. The process of analysing these contradictions is in the generality of men the same as in children, but of great length, and differs in individuals according to the time and the progress of development. The separation gradually takes place; the ideal forms of the imagination and dream-like pictures change to firm, enduring visions; they become fixed, and ideas arise—consistent unities—which either are acknowledged as inward ideal pictures of the mind or as reflections of outward objective things. The mind forms certain characteristic remarks on the conflictions of the inner ideal visions and on the reflection of

actual outward things, to which it holds firmly; and this is called science. And thus arise the dogmas, the real rather than the inward—subjective; and outward—objective, the spiritual than the material—natural. It is easily understood, however, that this separation is very difficult, if we are to count upon perfect composition, and that there is a certain unvarying form of classifying these dogmas; for reason has to form itself, and does not at once arise like Minerva from Jupiter's forehead; because the imagination possesses an unconquerable inclination to attract all things into the circle of its influence, so that it is always difficult to know how much reason has arranged as a useful and completed work, and how much imagination the dogma still contains.

The dogmatic beings of the spiritual world are not reliable and correctly defined works of the reason; for reason easily oversteps its own laws, and seizes on delusions, as a child grasps at its own reflection in a mirror, thinking to possess a reality. As in the first infancy of the dreamy life of the imagination, man, in the second or higher period of development, easily become confused in the separation of the true individuality from the material non-individuality, and as he formerly existed wholly in the subjective dream-world, so does he now only live in the objective world; or he regards his inward pictures as real outward objects, and considers that to be a work of the reason which is but a production of the imagination. From this cause arise the innumerable fancies and delusions of nations, in their higher periods of development, as well as of individual man; in the dogmatic reason of science, as in the progressive spirit of nations.

If we regard the age when the Western Asiatic nations stepped upon the stage of history, and gave evidence of their civilization, we shall find that their views are sound in respect to magic. It was the period when theoretical views were formed and ideas embodied, and among the philosophical thinkers the age of scientific dogmatism created by inquiring speculation. Their conceptions required names, and names as a distinction often associated with material ideas, instead of being merely ideal signs; therefore the reflections of things, not the things themselves. And thus the Oriental regarded the pictures of his

imagination as material forms of subjective realities: turning his inner world outwards, and regarding it as a reality, the objects of his fancy became to him real things, and by his inquiring science he placed the whole fabric on a dogmatic foundation. If formerly the airy beings of the imagination floated lightly through the world, these spirits now became embodied, and analytic reason increased their number and importance, so that they now appeared in the world as objective individualities, with good and evil natures: the same spirit, therefore, "which in the first period of childhood endeavours, like a hieroglyphic serpent, to climb the tree of knowledge, now influences the world as the personal enemy of mankind,—as the head of a regularly constituted lower world of darkness. Behold here Satan! Ahriman; Belial; Beelzebub; the Devs; the Darwands; the Scheilims and Dschinas; the devils of the witches; even the crafty—and poetically renowned—Mephistopheles! In short, the whole innumerable army of the evil spirits, devils, and demons of all nations, countries, languages, and religions. On the other hand, the Cherubims, Seraphims, the Amschaspands, Izeds, Fervers, Sephiroths, Malachim Ben Elohim, &c.,—lastly, the millions of astral and elementary spirits, of intermediary spirits, ghosts, and imaginary beings of all races and colours!!!" (Horst, Zauberbibliothek, vol. v. p. 52.)

The religious philosophers of the second stage of the civilization of nations, such as the Persians, Chaldæans, Indians, belong, with their spiritual theories, to these stages of speculative dogmatisms. The human mind endeavoured to form theories upon all these magical phenomena of the spiritual world, whether subjective intangible hallucinations, illusions and delusions, or real objective outward developments; and to gain a certain stage in which the individuality of man might be clearly distinguished, and to gain a definite view of that which before had been chaotic.

All old teachings of the Chaldæans, Indians, and Egyptians, are very similar to the Dualism of Zoroaster. The good and evil principle is the same with the Egyptian Osiris, the Isis, and Typhon. The Chaldæans, according to Plutarch, had even two principal good and evil spirits, and many others who were neutral. In the Indian Dualism

the forms are less severe than in the faith of Zoroaster; but the demons and devs are not less in number than in Chaldæa and Babylon, as their theosophic system, the poetic songs and traditions, show. From this last country the Jews, after their captivity, brought magic and theurgy, with the whole Oriental demonology; that sorcery which was so sternly forbidden by Moses, awoke in the spirit of the medo-persic dogmatism, through their ideas of the devil and the angels, with their various ranks, striking such deep roots that it was no more to be eradicated. Tiedemann says, "For if we are candid, we must admit that the teachings concerning spirits—demons—and Satan, by Christ, the apostles of the New Testament, even of the whole of the early Christians, was no other than the then universally accepted belief of the East, as it had been received in Judæas, but modified according to the new belief of the world, and by the magical knowledge of the age assisting to destroy the power of Satan, and of demons, by the teachings of Christ." That the Jewish sages transplanted the oriental belief in magic to Alexandria, which, in a modified state, was later spread over Christendom, will be shown subsequently.

The entire system of oriental magic is in accordance with the principal doctrines of the Zendavesta; the various Amschaspands are represented as male and female, good and bad, but the idea of evil is especially associated with the female; this is also the case with the spirits of a low degree, the Izeds. The Peris, or the femals Devs, are synonymous with devil (Zendavesta, vol. i. p. 116). Their common residence is, according to the Zendavesta, the Desert of Cobi, where they are to be found in immense numbers, and from whence they issue into the surrounding countries, to work all kind of evil upon men. Here, therefore, we again find that uninhabited deserts are named as the haunts of spirits.

The Peris are also mentioned in the Zendavesta as being in communication with sorcerers; Peridar is a sorcerer who is possessed by evil spirits. "In the oldest Books of the Zendavesta—in the Vendidat—they are particularly called the teachers of all sorts of magic; and in the remotest ages

men appear to have regarded them as having bodily intercourse with magicians; which reminds us, in the most remarkable manner, of other beliefs in perverted races of spirits. Among the meritorious actions of Sosiosch,—the saviour of the world—is reckoned that through him the Peris, with all their seductions and stratagems, were trodden under foot" (Horst, Deuteroskopie, p. 233.) Horst here mentions that the Peris of Arabian romance are not to be confounded with the original Peris. In the Persian romances, which are tinged with Islamism, they are represented as the beau ideals of female beauty; and the greatest compliment that a modern Persian poet can pay to a lady is to compare her to one of those airy beings.

The Devs of ancient Persia are our devils, according to Horst, such as they were represented in the popular mind of Europe; evil, baleful, ill-disposed beings, with horns, tail, and bristly hair. However enchanting the Dschins or Devs of modern Persia are represented as being, they are not the less described as deceitful, cruel, and treacherous: and the male Devs are considered the most dangerous. The Koran does not trust the nature of these spirits, but warns the faithful against their tricks and temptations, and recommends prayer as the best safeguard against them. It is remarkable that the Deschins are supposed to undergo occasional changes as serpents. As many European spirits, such as fairies and nixes, undergo similar transformations, the question is admissible, whether the idea of a serpent-metamorphosis has not reached us from the East, and is not alone derived from the Mosaic history. The serpent is the symbol of Ahriman; in the form of a serpent the arch-fiend fell from heaven and transpierced the earth; his Devs often take the serpent's shape as well as the Peris of Zoroasterism; lastly, the whole of Parseeism is full of serpents and serpent symbols. That Zoroasterism admitted the sexes among the spirits, and entered in it particulars of male and female intercourse among them, has probably given rise to the frightful superstition which was current in the middle ages, and reached the highest degree of mental confusion in the, so-called, Incubus and Succubus, that the human mind has ever fallen into, where the devil was supposed to

transform himself into snakes, wolves, cats, and dogs; to satisfy his desires and produce monsters which performed every description of evil and wickedness.

The actuating motives of magic are here similar to those in India; religious principle, and philosophical contemplation, were the inward motive powers favouring the natural and hereditary disposition to indulge the imagination, which, in China, where religion or philosophy are scarcely found, is almost entirely wanting. However, we discover many difficulties.

Religion did not here strike root so deeply as among the Hindoos; the spirit of the Medes and Persians was more volatile. As in India religious enthusiasm is dominant, we find in Persia poetic inspiration, which, though different in the varied flowers it produces, is still as closely connected with the somnambulic element as the former. May not the highly original poetry of the Western Asiatic nations often have been the expression, or rather imitation, of ecstatic visions?

The philosophical idea in the good and bad principle, and of the spiritual world which influences this earthly life, must have assisted tradition in forming visions; must here have produced those terrible visions of heavenly and hellish shapes, and the most frightful distortions, which, in India, were much more simply produced by a more enthusiastic fanaticism: there the seer received by divine light, here he lost himself in a multitude of outward objects, with which he confounded his own identity. Convulsions, accompanied by the mind's absence from the body, in distant countries, were here common, for the imagination was less firm, and also less spiritual.

The outward causes are also different; the modes of life, geographical position, and artificial means, producing various modifications. The mode of life in those Western Asiatic countries has always been very variable, and therefore disturbs and distorts the occupation of the senses, and the outward life is therefore reflected upon the inner dream-world. The spirits, therefore, are of endless varieties of shape, and incline men to gratify their passions, showing them the means of so doing, and descending even to the

minutest particulars, which was far below the elevated natures of the Indian Seers.

The country possesses everything which can give the imagination scope for visions; mountains and valleys, caves and deserts, and the remarkable eruptions of steam and fire: and therefore in this respect we find superabundant materials for these varied and attractive romances.

The sparing, but nutritious and strengthening food of the hunter and herdsman, produces an easily flowing blood, and does not admit of melancholy fixing itself in stagnant juices. A deep and dreamy contemplation is therefore but seldom met with here.

Lastly, the methods of producing the magical states at will and artificially are here of ancient date and universal knowledge. Of narcotic substances, opium, hemp, and deadly nightshade, we find the most accurate accounts, and they are still in use among the modern Persians, Moslems, and Arabs. Theurgy even contained the art of communicating with spirits and of subjecting them. Thus the nature of the vision often shows that they are produced by artificial means; the flying and absence of the soul; visions and transformations of animals; and lastly, the very common infection by such visions of easily excitable natures, which, however, are also produced by fear of spirits and similarly excited religious enthusiasm.

We find that dreams were first systematically cultivated in Asia, at the magnificent temple of Belus at Babylon, where, each night, according to Herodotus, a woman sacred to the god slept in a celestial bed. Strabo mentions another oracle at the Caspian Sea.

According to Herodotus and Diodorus Sicculus, the Chaldæan priest of Jupiter and Belus maintained that the god often appeared in his temple, particularly at night, and revealed himself there to a woman whom he had chosen. It was a universal belief that the gods revealed themselves to men in many ways. The Chaldæans, who are counted among the most ancient soothsayers by Cicero, ascribed a certain magical power to herbs, by aid of which they declared themselves able to perform all kinds of miraculous actions. Thus Galen mentions one Pamphilos, who had written that by means of certain sentences and magic

formulæ, he could very much increase the virtues of herbs. (Galenus de simpl. medicament. facult. iv. provem.) The astrology of the Chaldæans has become a proverb. They were accustomed to prophesy according to the movements and stations of the stars, and gained such renown in their art that astrologers, even among the Romans, were called Chaldæans. It has been said that astrology spread from the Chaldæans to all other nations. According to Plutarch they maintained that the planets influenced the earth in various manners; some beneficially, others injuriously. They also frequently used talismans, inscribed with various images and symbols, which not only were to prevent and cure sickness, but also and especially for soothsaying. (Tiedemann, De quæstione quæ fuerit artium magic. origo, p. 16.)

The Chaldæans had three orders of priests for the cultivation of magic: firstly, the aschapim, or the singers, exorcisers; secondly, the magicians, the sages, and highest; and thirdly, the star-gazers. That the Chaldæan priests cured diseases and worked wonders by means of laying on of the hands, by words, by light and sound, all of which were connected with their system of magic, has always been an universal tradition, and other nations are said to have learned these from them. It was a general belief among the Persians that their kings were illuminated by a celestial fire which proceeded directly from the fountain of light, Ormuzd; the holy fire was therefore carried before the king. (Zendavesta, vol. i. p. 39.)

Among the Persians the Maginsi, Magi, represented the priesthood, and magic was synonymous with their religious rites; Plato therefore says (Alcibiad. edit. Ficin. i. p. 457), "The Kings of Persia learned magic, which is a worship of their gods." Magic embraced everything connected with science and religion. Soothsaying was regarded by them as a higher revelation by the gods, and thus soothsaying was practised by the Persians, according to Cicero and Sositian. (Laert. provem. sect. 7.) To make themselves susceptible to the prophetic spirit, and to propitiate the spirits, they used such powerful prayers and chaunts that, according to their account, they were soon heard; they also pro-

phesied by the use of certain herbs. (Plin. histor. nat. xxiv. 17.)

To make themselves susceptible to the gods, the Magi led a life peculiar to themselves, and their chief commands were to abstain from wine and from flesh. (Clemens, Alex. strom. iii. p. 446.) Everything which could excite the senses of the body was strictly forbidden. According to Cicero, however, they only possessed the power of natural prophecy.

I will only mention here, Buddha the son of Maja, the ninth Avatars or Incantation of Vischnu, who is revered by the Indians, the Thibetans, as the symbol of Divine wisdom, under the form of a handsome youth sunk in deep meditation. He usually is robed in a scarf called Dschara, the sign of penance. The eyes are cast down in deep internal reflection. The universally spread Buddhism of India, which is everywhere the same in its principal features, is a proof of the common origin of these nations.

The present nations of Asia among whom ecstatic states and visions are to be met with are worthy of mention from their habitations rather than the time. Among them are the Siberian Schamans, the Arabian Dervishes, and the Samozedes and Lapps. Among all these nations a species of somnambulism is common, into which they fall either by means of natural susceptibility or by peculiar movements and exercises of the body, and rarely by the use of narcotic substances. Among the northern nations the phenomenon of second-sight is said to be frequent. Among the many Mongolian tribes, and also the Lapps, particularly excitable and susceptible persons are chosen as ghostseers and sorcerers; in India as Jongleurs; in Siberia as Schamans. With such natural disposition, strengthened by practice and mode of life, the majority require nothing more than to shout violently, to storm, to dance and to drum, to turn round in a circle, to induce insensibility and convulsive rigidity. Among the Siberian Schamans, as we learn from Georgi (Russian Völkerschaften) narcotic substances are used, such as a decoction of fungus or other exciting vegetable substances, to produce visions, in which they see and communicate with spirits, learning from

them future and distant events. They also see distant countries and the souls of the dead, to whom they ascend from the body through the air to the seats of the gods, which Högstrom especially relates of the Lapps, among whom such a high degree of susceptibility exists, that the most remarkable phenomena are witnessed. If anyone opens his mouth or closes it, or points to anything with his fingers, or dances, or makes other gesticulations, there are many who will imitate all this, and when they have done so enquire whether they have done anything improper, as they knew nothing of what they did. These Lapps are excitable to such a degree that they are thrown into insensibility and convulsions by the most trifling and unexpected occurrence, such as a sound, or a spark of fire. In the church, they often fall into insensibility when the preacher speaks too loud or gesticulates too much; while others, on the contrary, jump up as if mad, rush out of the church, knock down all who oppose them, and even strike their friends and neighbours." Pallas relates (Reisen durch verschiedene Provinzen des Russischen Reichs, p. iii.), that the Schamans among the East and West Jakes, the Samojedes, Tunguses, the Burates, Katschinzes, and other north Asiatic nations, are so extremely excitable that it is only requisite to touch them unexpectedly to disturb their whole organization, to excite their imagination, and make them lose all self-command. Each one infects the person next to him sympathetically; so that in this manner whole neighbourhoods fall into fear, uneasiness, and confusion. Pallas relates of some girls among the Katschinzes, that they feel simultaneous suffering as soon as one of the number becomes ill. "For the last few years," says he, "a species of insanity has made its appearance among the young girls of the Katschinzes as if by infection. When they have these fits they run out of the villages, scream, and behave with the greatest wildness, tear their hair, and endeavour to hang and drown themselves. These attacks last usually some hours, and occur, when their sympathy has been excited by the sight of other girls in a similar condition, without any certain order, sometimes weekly, at other times not appearing for months." All these and similar phe-

nomena are related by Georgi of the Mongol and Tartar races, who all have the same common origin.

From this remarkable excitability and mobility, Horst deduces with great probability that mechanical imitation which is observable in all rude nations—among Asiatic as well as negro tribes. The weaker but more excitable nations far excel the stronger and more civilized inhabitants of Europe, in the free use of their limbs, and in the most difficult postures of the body, and resemble in climbing, rope-dancing, and jumping, in fact in every description of jugglery and feats of agility, monkeys and other families of animals.

How soon the imagination creates objective pictures among these excitable people, is shown by an anecdote recounted by Pallas, of a Samojedic sorcerer, upon whose hand he drew a black glove. He looked fixedly at his hand, began to tremble, and in a few seconds to scream aloud, and, lastly, to roll upon the ground, exclaiming that Pallas had changed his hand into a bear's paw. He could not be tranquillized before the black glove was drawn off his hand. The sorcerers by profession, have a drum, which they call Caunus, or Quobdas, a hollowed piece of wood, with painted ass-skin stretched across it, and which is struck by bone hammers. They accompany this with a certain song, and turn rapidly round. The ecstasy does not take place with regularity; it often lasts several hours, so that the face and the limbs are distorted, and they remain lying insensible on the ground. While a species of coma, or stolid rigidity, takes place, the Schaman falls into a species of convulsive mania, in which he utters obscure speeches, and answers questions regarding the future. A letter from H. von Matjuschkin, the travelling companion of Baron Wrangel in his North Pole Expedition, to a friend in St. Petersburg, in 1820, which was first published in the "Morgenblatt," then in Horst's "Deuteroskopie," and in Fischer's "Somnambulismus," describes particularly the magical appearances of such a Schaman in the notorious Alar Siciit—(Murder Forest)—on the banks of the Tabalog. The Schaman, who was dressed in skins and wore long black hair, commenced his incantation in an assembly of Tunguses, in a Jurta, in whose centre a bright fire burned,

and which was hung round with everything necessary to incantation,—amulets, bells, and pieces of metal; he fell into insensibility and convulsions, with dancing and various movement, till the inspiration seized upon him, and he replied to the questions put to him by Matjuschkin; he awoke after four hours, but remembered nothing of his trance. A few days later Matjuschkin met another Schaman, whom he begged to exhibit his powers, which he did after some little hesitation, being promised brandy and tobacco. On this occasion a daughter of the family became uneasy, and wished to absent herself from the exhibition, as she felt in herself a susceptibility to a state similar to that of the Schaman, which turned out to be the fact. H. v. Matjuschkin now received answers to various questions he put respecting his journey and its results, and these answers proved to be correct. "Many of the answers were, however, so obscure, almost poetical," says Matjuschkin, "that none of my dragomans were able to translate them: the language was, they said, that of romance."

Similar bodily movements, particularly turning round in a circle, are found among the Arabs, by which they produce dizziness and spasmodic ecstasy; and this is extremely common in religious processions and gatherings. The Dervishes, like the Schamans, endeavour to impress the common people by their mystic ceremonies,—partly with intention, and partly from hereditary custom, having at the same time visions and revelations. Schubert describes, in his Travels in the East (second volume) such a Dervish dance, which he saw at Cajoro. There is but little difference between this and those of the Schamans; convulsions, rigid insensibility, unconscious ecstasy, and visions, are found in the former as in the latter. But it is worthy of remark, that among the Arabs the belief in spirits is preserved much in its ancient state, as the Arabian romances show. The Dschins and Devs are male and female, good and bad, but with the difference I have already mentioned, that the modern Devs are the ideals of female beauty. Such Devs are considered the especial guardians and guides of the Arabian seers. The male Dschins are evil and dangerous, and are regarded as spies and deceivers, and anecdotes are

told of them which remind us of Goethe's Mephistopheles; of that hellish brood,

> Who still denied and still accused,
> Now evil will achieve yet good perform.
>
> ---
>
> I am that spirit still denied;
> And that with justice, for whate'er is done
> Deserves that it should perish.

The visions which the Arabian seers describe remind us also of those of the ancient Persians;—the celestial gardens, the moonlit rose bowers, the nectar drops of the rainbow, and the houris of paradise. In fact, Arabian romance is so much of a fairy vision, that we ask, is life a vision, or is the mind's vision life itself?

SECOND DIVISION.

MAGIC AMONG THE EGYPTIANS.

We now come to that remarkable land and people which are so important to our subject, that we must linger somewhat longer with them, in order not only to regard the ancient temples and Egyptian pyramids, but earnestly to investigate the peculiarities of the customs and belief of this ancient people, that we may see wherein lies the reason of calling Egypt, at one time, the land of darkness, at another, the parent country of the sciences. It appears that magnetism has provided us with a clue by which we are tolerably able to decide with some certainty wherein consisted a portion of their secrets. We believe, namely, that the Egyptian priesthood was well acquainted with the phenomena of magnetism, and also the methods of its production, and its means of application to various diseases; and that, for this aim, they concealed the greater portion of their religious customs from the eyes of the uninitiated.

We find in Egypt, more than in any other country, that Physic is connected with religion and the priesthood; and, moreover, in such a manner, that we have grounds for believing that the practical use of medicine was more attended to by the priests than the observances of religion; for we find that the first hospitals in Egypt were in the temples, and that they made the sick persons themselves the means of revealing the wishes of the gods. Among others, Diodorus writes (lib. i.):—

"The Egyptians declare that Isis has rendered them great services in the healing science, through curative methods

which she revealed to them; that now, having become immortal, she takes especial pleasure in the religious services of men, and occupies herself particularly with their health; and that she assists them in dreams, revealing thereby her benevolence. This is proved, not by fable, as among the Greeks, but by authentic facts. In reality, all nations of the earth bear witness to the power of this goddess in regard to the cure of diseases by her influence. *In dreams she reveals, to those who are suffering, the most proper remedies for their sickness*, and by following exactly her orders, persons have recovered, contrary to the expectation of the world, who have been given up by all the physicians."

Strabo says the same of the Temple of Serapis (Lib. xvii.), and Galen of a Temple of Memphis, called Hephæstium (Lib. i. de med. sect. genes. c. i.)

Of no one nation of antiquity do we possess so much knowledge concerning the treatment of disease in the Temples, as of Egypt, where the priests knew how to awaken that inward voice in man, with which he usually is not himself acquainted, and which was regarded as a direct gift of the gods,—where this voice was so universally used for the cure of diseases, and for other purposes of life, but where at the same time the process was veiled from the eyes of the ignorant with the wise intention of preserving it from profane and evil use. In this we find the idea of the Oracles, upon which we may say a little before proceeding to observe the usages and customs of the Egyptian priesthood. Lastly, we shall also learn something of their theory.

Let us here regard the facts from a biblical point of view; from the circumstance that it will also explain the rise of the oracles, and that this point of view is at least worthy of examination for its historical value.

According to this, man, created after the image of God, led originally a paradisiacal life; at peace with himself, he lived in harmony with the whole of nature, and in perfect clairvoyance; the inward sense, his deep mental life, being dominant over the outward world of the senses. Man, however, lost this inward perception of God and nature, seduced by the treacherous serpent of this evil and deceitful enemy, who excited his senses, and by sinful passions obscured his inner eye, and withdrew from it the celestial

peace of the golden age. Adam was the first to sin, and the last inhabitant of that Garden of Eden, the key of which was taken from him for his transgressions, and which he afterwards sought for in vain, in misery of heart and the sweat of his brow.

As long as man lived harmoniously with nature, in unity, and without sin; as long as nature in all her shapes was revealed to his inner senses, so long were there no such things to him as time and space,—the past and the future were to him as the present, and distance was unknown to him. When, however, he sinned by disregarding God's laws, and tasted of the tree of outward knowledge, he became material; the bond of harmony was broken, and man awoke as if from a long, deep sleep, of which he now only retained dim shadowings of a past happiness. The Mosaic history of creation only points obscurely to the traces of these dreams, and man has, in fact, no true records of his original communion with God: "For no one, saith the Lord, can see me and live."

As the inward voice now spoke but seldom, and in obscure words, man was thrown upon his own resources: before him he only saw the thorny path to endless labour; naked, he was obliged to defend his body from noxious influences, and inwardly to stay his hunger by the bread of the earth, instead of as before satisfying his soul by the living word. His unvarying health, his perfect clairvoyance, were lost, and instead, disease and misery in their innumerable forms appeared; and when no light illuminated his desecrated sanctuary, man could regain his former state in no other way than by a willing renunciation of his outward sensualism, and by a true repentance of his sins. A faint ray of that innate light, however, occasionally struggles through diseased or dying nature, like a phosphoric radiance issuing from decaying wood.

According to the belief of rationalists, nature alone becomes conscious in man: to that point she strives in her works towards the perfection of her own being; it is alone in man that nature knows herself; the true end of man alone consists in self-contemplation, and of nature in himself, in which he, as a drop of water in the ocean, loses his individuality. This species of philosophy explains

all things with ease; it regards everything that is related of magic and oracles as the efflorescence of natural instinct; as the production of a wonder-loving imagination, or, as is most often the case, as lies and deceit. Paradise, the fall, and its consequences, the insight into futurity, the wonderful effects through the will,—are all regarded as fabulous. How much more worthy of respect, how much more accordant with history and experience, is that other biblico-mystical view of the being and working of the spirit! How far does it not go back into the first ages! How little it requires these artificial bridges to traverse in the quickest manner many puzzling questions! and with how many far-fetched theories does it fill up those chasms which vanish before an earnest attention into air!

The origin and destiny of man is, according to the mystical and true view, divine, placed above earthly nature; and therefore the spiritual being is far more profound than rationalism can fathom with its logical acuteness. Let us pause a moment at this attractive mysticism. We shall find much that is beautiful and instructive which may serve as an introduction to this section.

With the fall of man the whole of nature was disunited, and became antagonistic with itself and the elements; its whole life and activity became strife and sickness, an eternal creation and decay. It is certainly said that the ancient Egyptians and Indians possessed a higher degree of knowledge; that the regular and secret practice of medicine in the temples was but the early development of the mind, which had not been lost; that its truths have been transmitted by tradition throughout the world, and by this means the Egyptian knowledge had been spread over Greece and other countries; that nothing is known of a perfect early state, and that according to all ascertained natural developments such could not have been the case. To this the mystic replies,—that ancient wisdom of the Egyptians and Indians is not a creation of history, a gradual development, as in natural objects, for man is not a production of nature, he is an immediate creation and image of God, which resembles Him, and is perfect in soul and body. That ancient natural wisdom of early nations was but fragmentary, for the original perfection had been lost before recorded times. Those sealed temples were illuminated by

but a faint ray of that originally pure spirit,—a small and confused consolation to fallen man; here a few rare blossoms of prophecy appeared occasionally on the barren stem. Are we to believe that there was no health before disease, —that the Creator had placed in nature, such a helpless creature as, given over to all the elements, must certainly have perished? Could he have gained these supernatural powers of the mind, which no other being in nature possesses, by his own endeavours? Let us see what Schubert says upon this subject: his words are worthy of great attention.

"An old tradition (a prophecy of the Voluspa) appears to announce that nature first became conscious through the living word, through the soul of man. The word, however, appears as a higher revelation. We know that among the Persians a creative spirit and a power over the nature and being of things is ascribed to the living word. Language, like the prophecies of the poet and seer, was created by higher inspiration. To the speaker of the living word the future and past were revealed, because the eternal spirit, in which the future as well as the past is contained, spoke in him. In the early ages of the world, speech was an immediate result of inspiration; and certainly the theory that social wants had created it by degrees from various simple sounds could only be of modern date. This view of the early ages, which derives language from inspiration, can only be appreciated through the most ancient natural philosophy. According to this, all beings exist in and by the high influence which is common to them all. In those moments when the existence of things is most developed it is the spirit of this high influence which is revealed in them. This is the flame in light, the spirit in language, love in marriage. This belief in the one common spirit of all things is perceptible in the religious doctrines of the Persians and Indians; perhaps even the Egyptians. By these theories it was plain through what means man became acquainted with the secrets of nature, futurity and the past, by inspirations and prophecy. That higher, universally common spirit, in which the laws of the change of time, the cause of everything future as well as present, becomes the connecting medium, through which the souls of those who are separated by time and space approach each

other, and the mind, when in the moments of inspiration it is sunk into the depths of the spirit of nature, is placed in a spiritual communication with all things, and receives the power of influencing them.

"Those portions of knowledge which among us have only been drawn forth singly after a long and tedious investigation, are but a small portion of that comprehensive knowledge which antiquity preserved. It was the human will that caused the fall of man from his pristine elevation, and a peculiar development of his being has rendered him less susceptible to and more independent of nature.

"Thus has the history of man, when the happiness of the early ages was superseded by the strivings of the new which raised man to independence, found a connecting link—Christianity—by which that has been restored to man in modern times which he lost in the earlier ages of the world. The important question, why that high degree of natural science having once appeared, vanished, and why in early ages happiness was shown to our race in such a manner that the loss became only more felt, may be answered as follows: that here, as in all laws of nature, one high endeavour was superseded by another still higher. This belief was common in early ages, and is found in the mysteries of the oracles. In this law of nature, whose deep meaning was indicated by the mysteries, lay the compensation for that premature loss of happiness. The ancient form was alone lost from the fact that it had become too narrow for the newer and higher striving which had awoke in that very moment which conducted the former endeavour to its final blossom and death."

The origin of the oracles in the temples necessarily is of the same date with the increase of agriculture; for the temples are the indications of a consolidation of society which could not subsist without agriculture. From the very constitution of things man was compelled to entice, and as it were snatch, the fruits from the earth's bosom, which when he lived in peaceful harmony with her and God were freely given to him.

"Undoubtedly," continues Schubert, "much more was contained in the mysteries than the mere maxims of agriculture; the confidence in future happiness which was to

spring from the new endeavour. Agriculture is characteristic to the new age, and forms a beautiful transition from the old to the new age.

"In it, or at least with it, the Egyptian priests preserved the remaining relics of the former wisdom of nature. These were not imparted, as the sciences are, in our age, but to all appearances they were neither learned nor taught; but as a reflection of the old revelations of nature, the perception must arise like an inspiration in the scholar's mind. From this cause appear to have arisen those numerous preparations and purifications the severity of which deterred many from initiation into the Egyptian priesthood; in fact, not unfrequently resulted in the scholar's death. Long fasting, and the greatest abstinence, appear to have been particularly necessary: besides this, the body was rendered insensible through great exertions, and even through voluntarily inflicted pain, and therefore open to the influence of the mind. The imagination was excited by representations of the mysteries; and the inner sense was more impressed by the whole than—as is the case with us—instructed by an explanation of simple facts. In this manner the dead body of science was not given over to the initiated, and left to chance whether it would become animated or not, but the living soul of wisdom was breathed into them.

"From this fact, that the contents of the mysteries were rather revealed than taught—were received more from inward inspiration and mental intoxication, than outwardly through endless teaching, it was necessary to conceal them from the mass of the people. Among all priests of this age, from the Egyptians to the ancient Scandinavians, the punishment of death was awarded to any of the initiated who desecrated the contents of the mysteries by cold words or descriptions to those who had not received the inspiration. The people only saw the truth in obscure pictures and parables, and even these parables were not confided to writing among the Scandinavians. So firm was faith in that old world, that truth and wisdom could not be communicated from man to man, but must be received by the mind through divine influence.

"The insight into the future, the gift of prediction, is not

strange to human nature; yet there is one which is sickly and false, as well as one which is healthy and truthful. That is healthy which was peculiar to the early ages, and even now appears occasionally in good men in moments of inspiration. The spirit of prediction appears to have been healthy and powerful, when, as has often been the case, it has seized upon whole tribes and even countries. Those predictions which approach the nature of oracles are of sickly nature. Travellers have related circumstances referring to the savage inhabitants of America, Madagascar, Borneo, and Java, which very closely agree with the nature of oracles, and with that of demonism. We here find that insane prophets, or persons of a sickly nature, have foretold future events, the weather, or even the arrival of strange vessels. Those theories which, also in the early Christian ages, regarded oracles as produced by the unhealthy states, class the predictions of the prophetic priestesses of the early Christians in the same category, denominating all demonism. Lucan describes the inspiration of Pythia as similar to an epileptic fit. Some phenomena exhibited in the history of this oracle are very similar to those of somnambulism (they are perfectly the same). We must mention here the remarkable power of the Christians over those persons who were said to be possessed or inspired by Apollo. Thus Tertullian considered the power over demons such an universal peculiarity of the Christians that he wished to sentence to death, as unfaithful and false Christians, those in whom this power was wanting. We find the power of the Christians over those persons who were inspired by Apollo mentioned by Lactantius; and many others mention the impotence of the Pagan gods against the Christians. Numbers of cases are narrated by Justin, Tertullian, Athanasius, Cyprian, and Eusebius, of unhealthy prophetic spirits which had been unsuccessfully treated by physicians and magicians retiring before the power of some simple Christian; and we must, as regards the outer form, admit the effect of a diseased human nature in the oracles. At least this was the case in later ages, even when we perceive in them some traces of a more noble origin and a more perfect age, to which perhaps the metrical form and arrangement of the earlier oracles points. The predictions of

the oracles themselves confirm this view, from the fact that in them the future is but indicated in an obscure and ambiguous manner like a dream. Still more so is it confirmed by the manner in which those states of inspiration were produced in which the priests predicted the future; for this often took place by artificial means. We find on all hands that that state of wild inspiration in which futurity dimly reveals itself was produced by violence, the direst of which was the shedding of human blood. We, however, know from the history of these ages that the oracles ceased with the discontinuance of human sacrifices." (This is not true.)

"Those violent measures, by which the later heathendom produced a false inspiration, show how different the high influence which inspired the old world was from that to which the new world gave itself when it had departed from its pristine innocence. We certainly find the latter in communication with nature, but in a narrower sense. On the contrary, as we have already seen, it was the higher divine influence, from which this nature and man were created, whose reflection man had at first seen in nature, till, with the awakening consciousness of the will, man lost the divine portion of nature; and the erring races still sought for the lost power in the empty shell, and gave themselves over to the influence of a lower nature, which deteriorated that which was noble therein to a low idolatry.

"The more ancient, better heathenism, shrinking from all spilling of blood, alone made itself worthy by abstinence and pious innocence of the revelations of higher nature, and in this manner obtained glimpses of its secrets. When, however, the gates of nature's sanctum were closed to the gradually ripening human mind, it sought in an inhuman manner to find another road through the gates of death and terror, and over bleeding and mangled corpses. In vain; the former sun did not rise, and there was only a faint light in the vault of the former nature; healthy inspiration degenerated into diseased insanity.

"Lastly, the sanguinary struggle was stilled by Christianity in the impoverished human mind. The star which these sages saw rising has become a sun, and behold a great portion of the earth already enjoys its radiance."

The voice of the oracles is an echo of the original national language of mankind, which the priests knew how to call forth; it was generally the result of an unhealthy state, but also in rare cases the utterance of a sound inspiration.

The most ancient race in Egypt was, according to Sprengel (Geschichte der Arzneikunde, vol. i. p. 64), a tribe of priests, and its government priestly, which endeavoured to unite the people in striving after a common purpose. When several other tribes had in course of time gathered together, this older caste of priests still remained the most honoured; and from it the kings were chosen. The practice of physic was most intimately connected with that of religion. The priests distinguished themselves by continuous and strict observance over themselves; they remained withdrawn into themselves, and to despise the outer senses was their chief virtue. They never laughed, were laconic, and only saw each other at occasional festivals. "The priests," says Iamblich (De mysteriis Ægyptiorum, edit. Gale, p. 173), "occupied themselves alone with the knowledge of God and of themselves, and of wisdom; they did not desire any vain honours in their sacred practice, and did not give way to the imagination." We now see in all monuments of Egyptian art the priests represented in one unvarying position, as if with rigid hands and feet.

In this manner the way to every innovation was closed, and outward knowledge and science could certainly not rise to a high degree of external perfection; but that rude sensuality, inclination for change and variety, was suppressed as the chief source of all bodily and spiritual vices, is clear, as well as that here, as in India, an ascetic and contemplative life was recommended.

They imparted their secret and divine sciences to no one who did not belong to their caste, and it was long impossible for foreigners to learn anything; it was only in later times that a few strangers were permitted to enter the initiation after many severe preparations and trials. Besides this, their functions were hereditary, and the son followed the footsteps of his father. In Homer's age Egypt was by its early civilization the fatherland of science, and Homer makes his sorcerers Egyptian, as Xenophon and Plato describe their ideals as Persians. The Bible speaks of the wisdom of the

Egyptians; of Babylonian and Egyptian soothsayers and sorcerers. That the magic of the Egyptians reached a high degree of perfection is shown by the many wonders done, in imitation of Moses, by the Egyptian magicians, till at length the Lord smote "all the first-born of Egypt;" but "against the children of Israel shall not a dog move his tongue."

The first foreigners who were admitted to the secrets of the priests were Orpheus, Thales, and Pythagoras. But how difficult it was for them to gain their ends is seen from the History of Pythagoras.

Porphyrius (De vita Pythagoræ) says, "That Pythagoras, before his journey to Egypt, begged Polycrates, the King of Samos, to give him a letter of recommendation to the Egyptian King Amasis, that the priests might initiate him in their secrets. The king did this; but the Heliopolites, to whom he first addressed himself, sent him to Memphis as if to the elders. At Memphis, he was sent under the same pretext to the Diospolites or Thebans. As then, out of fear of the king, they dared not make any more excuses, they determined to frighten him from his determination by excessive labours and hardships. But as Pythagoras fulfilled everything most perfectly, they felt so much surprised, that they initiated him, and permitted him to assist at their mysteries, which had never before been permitted to a stranger."

According to Iamblichus, Pythagoras spent twenty-two years in Egypt, learning the sacred sciences and customs. In this manner several more were gradually admitted, and their secrets more or less revealed; but so mixed with Grecian fables that the truth was almost wholly lost.

At a later time, many Greeks travelled to Egypt to enjoy the instruction of the Priests; as, for instance, Dædalus, Homer, Democritus of Abdera, Œnopis, Euripides, Eudoxus, Solon, and many others; but, as Jablonski says, no one gathered so much knowledge there as Pythagoras. (Illud extra dubitationis aleam positum est, ex Græcis non ostendi posse quemquam, qui æque præparatus omnibusque illis beneficiis ex fructibus tam copiose donatus fuit atque Pythagoras alumnus genuinus totius disciplinæ sacerdotalis Ægypt. Jablonski, I. c. iii. proleg. cli.)

The priests were held in the greatest honour, and their dignity was placed beside that of the king: this was especi-

ally the case with the highest caste of priests; for, according to Sprengel, even at the time of Pharaoh, there were various ranks among the priests. In the time of Herodotus there were arch and common priests. The highest healing power, which acts not through papable means, but by the aid of the will, was practised by the priests of the highest rank; they were the soothsayers and sages, and knew how to produce many supernatural effects (magic). Their mode of life was strict, and their first law, purity. By day and by night they were obliged to wash twice; their garments were of cotton or linen, and their shoes were made from the papyrus. Their revenues were derived from farming their own land, and from the offerings which sick persons brought voluntarily. These revenues were placed in a common treasury, from which the lower priests, the pastophores and guardians of the temples, received their salaries. Every priest was, however, free from all taxes, but was obliged to exercise his skill in the field (Sprengel, i. p. 71). Their food consisted principally of vegetables, but also occasionally of flesh, but which was first inspected by properly authorized persons, and being found healthy and sound, was marked by a peculiar seal; for they knew that eruptions, various diseases of the eyes, and other ailments, arise from bad food. Pork they only ate once a month at full moon; fish, particularly sea-fish, were also forbidden to them. Among vegetable productions, they refused shell-fruit and onions; the first, from the fact that, as Plutarch believes, they contain too much nourishment and injure the digestion; the latter because they excite thirst.

According to some, the priests were not permitted to drink wine: others, however, state the contrary. According to Sprengel (i. 75), this contradiction may be explained by the fact that, during the reign of Psamettichus, the use of Greek wine was first introduced into Egypt, and that then only the higher ranks, among whom were counted the priests, made use of it.

Their mode of life varied in different districts, but was yet subject to certain laws which might neither be transgressed by the people nor the priests: their laws, however, were on the whole directed to the preservation of health. Many varieties of food and drink were forbidden to the king, who dared not partake of them. In the Temple at Thebes was

an inscription denouncing King Menes, who was the first who had set the people an example of extravagance. Each occupation had a certain time allotted to it—to the occupations of the body as well as of the mind, and one was never allowed to gain mastery over the others—a medium was to be maintained in all things. Thus, according to Plutarch, a mummy was always placed in the room during an entertainment, that during pleasure death might not be forgotten.

The priests possessed no small knowledge of physic. Their procedure was certainly very simple, and confined itself to general rules: they were not acquainted with the enormous number of fluids, gases, mineral poisons, salts, earthy and vegetable poisons, which are known to us, and probably were no worse off than we are with whole sacks, barrels, and measures full of remedies. Their medical substances were, according to Isocrates, very simple, and there was no danger in their use; they could be taken as food.

Their treatment consisted principally in bathing, anointing, friction and fumigation, &c. By fasting, and being dressed in white robes, the sick persons in the temples were prepared for those prophetic dreams by which the oracles became so famous. The prophets or high priests conducted these prophecies, and told the patient, on his waking, the means to be used and the issue of the disease; through which the error arose, that the priests prophesied themselves. It is, however, probable that priests prophesied through their extraordinary abstinence and seclusion, which would be favourable to a contemplative life, but it was certainly not always the case; but, with considerable wisdom, they ascribed the predictions and regulations of the patients to the gods or themselves; for, as we now know, after magnetic sleep there remain but few remembrances; and even in that case it was easy to persuade them that the gods had revealed strange things to them by especial favour.

The lower ranks of priests had to care for the sick, according to stated rules, which they were obliged to follow minutely.

Galen has recorded several remedial means which were

preserved in the temples; and also Celsus and Paul of Ægina make similar observations (Herm. Conring. de hermetica medicina, 1669, p. 114). It is remarkable that they also made frequent use of a species of magnetic or iron ore (ἀετίτης). In Galen's time a universal medicine was called Isis.

A regular system of oracles and care for the sick was certainly first adopted in Egypt; for in India, Persia, and especially in China, the prophets were usually but ascetic enthusiasts, and among them we do not hear anything of a regular curative system practised by them in their temples or elsewhere. Strabo alone makes mention of an oracle in a very early age at the Caspian Sea; and that of Belus at Babylon is well known, where, as Herodotus states, there was a celestial bed, in which each night a woman slept who was sacred to the god. Strabo also says, in his account of Moses (xi. 761), that it is easy to receive prophetic dreams from the Divinity in the Temple after a virtuous and righteous mode of life, while persons of the opposite character hope for them in vain. (On this account, Aaron, who was inclined to idolatry, had no good visions, like his brother; who, resembling the Eastern saints, was accustomed to retreat to solitary mountains.)

The most celebrated temples in Egypt were those of Isis at Memphis and Busiris; the temple of Serapis at Canopus, Alexandria, and Thebes; the temple of Osiris of Apis and Phthas. Isis, the wife of Osiris, is said, from the Coptic word Isi, to mean plenty (Jablonski, Pantheon Ægypt. p. 31). Some call her Pallas, the earth, others Ceres, but she is mostly represented as the Goddess of the Moon, the Hornbearing—κεραόφορος—from the changes of the moon; also the Dark-robed—μελανόστολος, because the moon shines during the night. Under the name Isis, the word wisdom was also here and there understood; and in the pavement of her temples this inscription was to be read:—"I am the all—ἐγώ εἰμί πᾶν τὸ γέγονος—that was, that is, that will be; no mortal can raise my garment." (Plutarch. de Iside.) The divinity was, according to Sprengel, without doubt the moon, through whose periodical changes the periodical return of various diseases is caused. From this cause peculiar medicinal powers were ascribed to Isis, and many diseases were supposed to arise from her anger. Besides, she had shown

her miraculous powers by recalling her murdered son Orus to life. The Egyptians also believed her to be the inventor of several medicines, even of the healing science itself, and therefore, even during the time of the Romans, an universal medicine was called Isis (Galen. de composit. medic. etc. lib. v.) As an immortal goddess, she delighted in restoring sick men to health, and therefore indicated the necessary means and treatment in dreams. In commemoration of the great event, that Isis had expelled Typhon, festivals and ceremonies, lasting ten days, were annually held.

To immortalise the invention of agriculture, and at the same time of medicine, they carried round sheaves, and performed various secret customs; in imitation of which the Eleusinian games of Erectheus are said to have been founded. The fable of Typhon, who, as the chief enemy of the family of Isis, even murdered her husband Osiris, may refer to the desolating effects of the simoon, a wind blowing from the sandy deserts; for this destroyed the beneficial effects produced by the Nile and the sun, which were worshipped under the symbols of Isis and Osiris. Many temples were built and dedicated to Isis, who was placed in the Mythology on account of her extraordinary cures and benevolence: the principal of these temples were at Memphis and Busiris. In her temples gums were burned in the morning, myrrh at noon, and kyphy in the evening. The latter, a mixture of sixteen substances, in the preparation of which special regard was to be paid to the sanctity of the number 4, and to other secret rites (Sprengel, i. 50). Cows, as in India, were sacred to Isis, as the symbols of extraordinary fruitfulness, and their utility to man. The temples of Isis were the most celebrated for the treatment of disease, where, during sleep, the oracles containing the directions for their cure were received; and her priests had the general name of Isiaci—priests of Isis. According to Herodotus, they were forbidden to eat the flesh of swine or sheep (lib. ii.); and Plutarch says (Sympos. v. c. 10) that they did not even eat salt, that their chastity might not be endangered. They shaved their heads, and wore shoes of papyrus (Herod. lib. i.), and a linen garment, because Isis first taught the use of linen—being therefrom also called *Linigera*—the linen-bearing.

Horus, the son of Isis, learned the healing art from his mother. Horus is synonymous with light—king or the cause—spirit of the sun; on which account the Greeks called him Apollo (Horum interpretantur Apollinem, qui medendi et vaticinandi artem ab Iside matre edoctus, &c.) In the hermetic books, *Orus* is especially called the power by which the sun moves (Plutarch. de Iside et Osiride); and Horapollo explains this divinity as the symbol of the dominion of the sun over the seasons; therefore the *Horæ* —the divisions of the day. Hawks were sacred to him, as being able to look at the sun with an unflinching eye. Homer also calls a hawk the "swift messenger of Phœbus." On the sceptre, the symbol of his power, was an eye, signifying that he saw and animated all things.

Another, no less celebrated, divinity was Serapis, who is by some confounded with Osiris. He was particularly in great renown among foreigners; and he maintained his influence over men much longer than any other of the gods. Several temples were sacred to him in Egypt, and, at a later time, in Greece and Rome. According to Jablonski, four-and-twenty temples were dedicated to him, of which those at Memphis, Canopus, and Alexandria, were the most celebrated.

Serapis originally meant, according to Sprengel, Nilometer, or Nile measure, or the Lord of Darkness, because the rise of the Nile was traced to the Egyptian horizon; he was therefore the symbol of the sun below the horizon. Serapis was called by the Greeks Osiris, Jupiter Ammon, Pluto, Bacchus, and Æsculapius; and he was particularly venerated for his healing powers in the neighbourhood of Athens and Patræ. One of the most celebrated temples was at Canopus, and another at Alexandria. In the temples of Serapis, as well as in those of Isis, a statue was generally erected with its finger on its lips, representing Silence. This silence does not probably mean, as Varro imagines, that none were to speak of these divinities being mortal, but that the secrets of the temple were to be preserved. "In this temple," says Strabo (xvii. 801), "great worship is performed, many miracles are done, which the most celebrated men believe, and practise, while others devoted themselves to the sacred sleep." Eusebius calls Serapis the prince

of evil spirits—of darkness (Præparat. Evang. 4), who sits beside a three-headed monster, which represents in the centre a lion, on the right a dog, and on the left a wolf, round which a dragon winds, whose head the god touches with his right hand.

At Canopus, Serapis was visited by the highest personages with great veneration; "and in the interior were all kinds of sacred pictures, pourtraying miraculous cures." Still more celebrated was the temple at Alexandria, where the sacred or temple-sleep was continually practised, and sick persons were entirely cured. 'It was here that a blind and a lame man received the revelation that the former was to be touched by the spittle, and the latter by the foot, of the Emperor Vespasian, and, according to the accounts of Strabo and Suetonius, they were thereby cured (Sueton. in Vespas. c. 7). Tacitus tells the story in the following manner (Histor. lib. iv. c. 8):—

"When Vespasian was at Alexandria many miracles occurred (miracula multa evenere), by which the particular affection and inclination of the gods towards Vespasian was evident. A common person, a well-known blind man of Alexandria, came to the emperor, on his knees, by advice of the god Serapis, imploring aid with tears. He begged the former to touch his eyes with his spittle. Another, who was lame in one hand, also begged, by advice of Serapis, that the emperor would touch him with his foot, and the sole of his foot.

"But Vespasian laughed at first—was enraged; and feared, when they pressed him, to be called vain; but at length he was moved to hope by their prayers, or by the advice and caresses of others. At length he inquired of the physician whether such blindness and lameness were to be cured by human means. The physicians were of various opinions, and said that the power of sight was not entirely gone if the hindrances could be removed. According to Suetonius, there was no hope of cure by any means (rem ullo modo successuram); but the emperor made the attempt before the assembly, and the result was successful. The other might regain the use of his hand if some healing power were used; that this divine mission might have been reserved for the prince; and, lastly, that the renown would

belong to the emperor, while the disgrace of failure would fall upon the sick man. Vespasian, therefore, in belief that everything was possible to his good fortune, executed the command of the oracle with a joyous countenance, before a large assembly. The lame man regained the use of his limb, and daylight appeared to the blind. The spectators were unanimous concerning the truth of the cures; and the sceptical were confounded."

Apis was another divinity, worshipped under the shape of a spotted ox. Several temples were sacred to him, of which that at Memphis was the most celebrated. Here Æsculapius is said to have acquired his skill. Apis is, however, also considered to have been Serapis, as well as that the temples of Osiris, of Serapis, and Apis, were the same, though under different names. For after the death of Osiris, when his body was to have been buried, an ox of remarkable beauty appeared to the Egyptians, who regarded it as being Osiris, and therefore worshipped him in the form of Apis—Apis in Egyptian meaning ox. Augustin (De civitate, lib. xviii.) says, that Apis was a king of Argos, who went to Serapis in Egypt, and was regarded after the latter's death as the greatest Egyptian god. Pliny (lib. iii. c. 46) says as follows:—"In Egypt, an ox, which they call Serapis, receives divine honours. He has a brilliant white spot on the right side, which begins to increase with the new moon. According to Herodotus, he is quite black, with a square mark on the forehead, the figure of an eagle on his back, and, besides a knot under the tongue, has double hairs in his tail. He can only reach a certain age, according to Pliny, when the priests drown him, and seek for another to succeed him, with lamentations. After they have found one, the priests lead him to Memphis, where the oracle predicted of the future by signs and symbols. They prophesied from the various movements and actions of the ox, giving him consecrated food. From his inclination to take or refuse this the oracles were drawn. Thus, for instance, he pushed away the hand of the Emperor Augustus, who shortly afterwards lost his life. Apis lives in great seclusion; but when he breaks loose, the lictors drive the populace from his path, and a crowd of boys accompany him, singing verses to his honour, which he appears to understand."

As Jablonski says, the worship of Apis was clearly in Egypt but a symbolical representation having reference to the effect of natural causes. Phtha was the eternal spirit, the creator of all things, and his symbol is the ethereal fire, which burns day and night. The human mind is but a reflection of this fire, which rises above all stars and planets, and illuminates men to the knowledge of futurity. Clemens of Alexandria (Stromat. lib. i.) says that Apis, a king of Argos, built Memphis, and that the Egyptians worshipped him, on account of his numerous benevolent actions, as a deity. His tomb was called Sorapis.

A temple dedicated to Phtha is said to have been built at Memphis. In all these temples soothsaying and the cure of the sick were customary. The oldest was on Mount Sinope at Memphis; and it was only at a later date that others were erected in the neighbourhood. Osiris is said to have had a temple in Acanthus; another at Lake Mœris, where was the celebrated labyrinth. Many wonders are said to have occurred there. In the magnificent temple of Phtha at Memphis, the same inscription was to be seen that was found in those of Isis. A temple was also dedicated to Butus or Salina, the symbol of the full moon, of increase and fertility, in a town of the same name near Sebenyth in Lower Egypt, where there was a very celebrated oracle, to consult which people came from far and near, according to the testimony of Herodotus. Horus was also worshipped there.

Among the wonders of the world was reckoned the floating island of Chemnis, covered with shrubs and woods, on which stood a celebrated temple of Horus (Apollo): it was moved by the wind.

Lastly, Thout, Thot, or Taaut, was worshipped as a god, whom the Greeks called Hermes, the inventor of all arts and sciences; his name has been derived from *Thouodh*—a column—because he inscribed his knowledge on columns. Even Pythagoras and Plato are said to have learned much from these inscriptions. Others derive the word from the Coptic, where it means Head,—the symbol of understanding. But all historians are unanimous that Thout was a friend and associate of Osiris; that he taught the Egyptians all useful arts and sciences, and that he deserves a prominent

place among the physicians who have received divine honours.

Concerning that which passed within the temples, and of the manner in which the sick were treated, we have but fragmentary accounts; for to the uninitiated the entrance was forbidden, and the initiated kept their vows. Even the Greeks, who were admitted to the temples, have been silent concerning the secrets, and have only here and there betrayed portions. Jablonski says, "that but few chosen priests were admitted into the sanctum, and that admission was scarcely ever permitted to strangers even under the severest regulations." ("Non nisi pauci selecti digniores admittebantur. Peregrinis vero vix ac ne vix quidem unquam, certe non ante superatas incredibiles molestias patebat aditus, idque semper previa circumcisione." Jablonski, Pantheon Egypt. iii. proleg. cxli.)

When, however, we collect all traces which remain from various sources concerning the Egyptians, we gain the certain conviction that the treatment of the sick and the phenomena of the oracles were exactly similar to our magnetic somnambulism. We have, however, historical evidence of the preparation of the sick; secondly, of the temple-sleep, and the appearances connected with it; and thirdly, of the treatment of the sick, partly in direct account, partly in indirect memorials, in pictures and hieroglyphics.

The preparation by fasting, bathing, purification, anointing, and friction; by prayers and songs in praise of the god; the sacred ceremonies in darkness; occasionally musical tones, the impressive sacrifices, were calculated as much to produce an harmonic state of the body, to calm its excitability, as to incline the mind to expectation and veneration. "Ipse sacerdos antequam det oracula, multa rite peragit sacrificia, observat sanctimonian, lavatur; triduum prorsus abstinet cibo, habitat in secessu, jamque incipit paulatim illuminari, mirificeque gaudere." (Iamblichus de Mysteriis Ægyptior.)

As in the interior of the temples there were not alone bare walls, but magnificent paintings and decorations, baths, gardens, walks, and water, and everywhere the deepest silence; as moreover the mode of touch and manipulation

exactly resembles that of the present day; it is clear that all circumstances were highly favourable to the magnetic sleep. The sleepers were attended by the priests in rooms set apart, and we find representations of them placing their hands on the head, the stomach, or the back.

We may here give all that has an historical interest to us concerning the importance of the hand; and among the Egyptians, we find, before all others, not mere traces and dubious hints, but certain accounts of the use to which they put the hand, and its signification in general. Some consideration of this subject may give us certain views concerning their magical treatment, and help to explain in some degree the celebrated Egyptian mysteries.

The Jews who lived so long among the Egyptians, or at least in Egypt, are here the most reliable historians; and Moses, in sacred writ, is described as a man "learned in all the wisdom of the Egpytians." We find in the Bible expressions and accounts, which indicate the hand as the magical organ, not only metaphorically, but in a direct manner, and moreover with the same views which have been deduced from magnetism. For by the hand *magnetic power* is imparted, and *somnambulism* artificially produced, either by immediate contact with the hands, or by the approximation of the hands and the fingers, or only one finger. We find passages in the Bible which give the same destination the same effect, even the same direction to the hand—namely, that by the touch of the hand visions and the power of prophecy are produced. When God desired to inspire a prophet, what expression do we find made use of?—This, "The hand of the Lord came upon him, and he saw and prophesied." When Elisha was asked by the Kings of Israel and Judah concerning the war with the Moabites, he called a minstrel, "And it came to pass, when the minstrel played, that the hand of the Lord came upon him. And he said, thus saith the Lord, &c." We find similar expressions in the Psalms, in Ezekiel, &c.: "The word of the Lord came expressly unto Ezekiel, the priest, the son of Buzi, in the land of the Chaldæans by the river Chebar; and the hand of the Lord was there upon him." Ezekiel, i. 3.—"Now the hand of the Lord was upon me in the evening, afore he that was escaped came; and had opened my mouth,

until he came to me in the morning; and my mouth was opened and I was no more dumb." (Ezekiel, xxxiii. 22.)—"In the five and twentieth year of our captivity, in the beginning of the year, &c., the hand of the Lord was upon me and brought me thither; in the visions of God brought he me into the land of Israel, and set me on a very high mountain." (Ezekiel, xl. 1.) Wherefore mention here the hand of the Lord? God has not human hands! The Bible therefore evidently indicates the divine act, by the means common among men when any one was to be thrown into ecstasy, and should prophesy.

There are many other similar passages in the Bible concerning the importance of the hands in producing visions and ecstasy, as well as the magical influence of the hand generally. The laying on of hands was customary on many occasions, and thereby the communication of a certain power was signified, although such power was not tangible or visible. It is still customary in religious ceremonies, and was used in bestowing a benediction, in sacrifice, consecration, and miracles. (Mark, v. 23, vi. 5, vii. 33, viii. 23; Luke, iv. 40, &c.) In raising the dead, &c. In Daniel, Chapter X., we find the following passage:—"And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; then I lifted up mine eyes, and looked, and behold a certain man clothed in linen; whose loins were girded with fine gold of Uphaz, &c., and Daniel alone saw the vision; for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet I heard the voice of his words, and when I heard the voice of his words then was I in a deep sleep on my face, and my face towards the ground; and behold an hand touched me, which set me upon my knees and upon the palms of my hands."

In the interpretation of Nebuchadnezzar's dream we find (Daniel, ii.) when all the astrologers, magicians, and Chaldæans, could not explain the king's dream—"Then Daniel went in, and desired of the king that he would give him time, and that he would show the king the interpretation.

Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah, his companions, that they would desire mercies of the God of heaven concerning this secret, that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision." According to the explanation of Calmet (Dictionnaire Hebr.: article Main) the hand laid upon the prophets means ten hands; making Daniel and his fellows wiser then the wise men of Babylon.

When we find "the hand of the Lord was with him," it signifies the counsel and aid of God, to speak truth and do good. In chapter i. v. 66, of Luke, we find of Zacharias that "the hand of the Lord was with him;" and of the Apostles, that "the hand of the Lord was with them, and they did signs and miracles."

In these passages, therefore, the hand is spoken of metaphorically as producing prophetic inspiration, and working miracles. The Apostles laid their hands on those who believed, and they received the Holy Ghost.

We see here the same proceedings as in magnetism,—the same attributes of the hand, the same functions, the same results; but with the difference between the divine power and will and that of man. The laying on of hands is not absolutely necessary in magnetism; a finger suffices, or in some cases contact is unnecessary: in perfect communication the will is sufficient, without using the hand as a conducting medium. In the Bible we also find the finger of God often used metaphorically; miracles and signs were by the finger of God.

The following passages are examples:—"Then the magician said unto Pharaoh, this is the finger of God" (Exodus, viii. 19). "And he gave unto Moses two tables of stone, written with the finger of God" (Exodus, xxxi. 18). "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained" (Psalms, viii. 3). "But if I with the finger of God cast out devils, no doubt the finger of God is come upon you" (Luke, xi. 20). The finger, according to the belief of the magicians, is the means by which the wisdom of the Egyptians worked its wonders. Why did not the magicians rather name the arm,

or another part of the body, if the finger were not the sacred member with which they worked their wonders in the mysteries. Christ says clearly that they drove out devils with the finger, and that therefore it was a sign that the kingdom of God was at hand. This fact, that the finger possesses miraculous powers, has become a proverb—"The finger of God is visible in it."

It is in vain that we seek in other quarters for similar expressions; neither among the Greeks nor Romans do we find anything similar respecting the hand and fingers. From this we may conclude that the secret influence was only known to the contemplative spirit of the Egyptians and to the pious Jews; and we cannot then feel surprise at the frequency of the expression, when we remember the innumerable cases of cure by mere touch among the Jews. So deep and universal was the conviction that to attain this divine power was not difficult, that prayer and laying on of hands upon the sick person would be sufficient to a cure. Naaman, the Syrian captain, was leprous, and journeyed to Elisha in Samaria. Without permitting him to enter the house, Elisha told him to wash seven times in the Jordan. Naaman, irritated by this, said, "Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

If, therefore, the Jewish priests and prophets had this custom, and from the date of their departure from Egypt, where they spent four hundred and thirty years, we may conclude with reason that they could not have been ignorant of it. However closely the Egyptian mysteries may have been concealed, it appears that we are enabled by the aid of the magnetic hand to raise the veil of Isis, under which they produced somnambulism and cured disease in their temples, without the aid of Iris and Serapis, and in the same manner in which it is now done openly.

After these preliminary remarks, we may turn our attention to the mysterious monuments with which many antiquaries have occupied themselves; but without any other result than conjecture. Here, also, it appears to us that the magnetic finger gives us the key of many riddles. There are the antiquities which Montfaucon endeavoured to ex-

plain (Antiquité expliquée, tom. ii.)—bronze hands with several fingers, which a French writer had declared to be votive offerings, dedicated, by persons who had been cured magnetically, to Isis and Serapis. (Annales du magnétisme animal, No. 34, 37.)

In these hands the thumb and the first two fingers are stretched out, and the other two closed. The first hand carries the figure of Serapis between its two first fingers, and a band round the wrist, under which a woman with a child is perceptible. At her side is an ibis. Above the same hand is a serpent and several Egyptian hieroglyphics,—as a tortoise, a toad, a lizard, a pair of scales, a water vase, &c. Without doubt the hand was dedicated to Serapis. Serapis is represented with a human countenance. A serpent symbolises wisdom, or is intended and does suggest the idea of Æsculapius, who was considered by the Greeks to be Serapis. The woman and child appear to be the *ex voto;* to thank the godhead for one or the other.

Why does the votive tablet here represent a hand? A votive tablet among the ancients, as among us, usually represented the healed member; we cannot say the same of the hand of which we have spoken. It shows that the woman or her child was healed; but why a hand, and a hand with two fingers and a thumb extended, as in magnetic manipulation, the two others being closed? All authors agree that such was *ex voto*,—something very uncommon. ("Vota porro in tabellis ac fictillibus insculpta non usque novum est, at in manu nulla in hunc diem occurrit. J. Ph. Tomasius super manum auream Cecropid. votum apud Gronov. Antiq., tom. x. p. 662.)

If we consider that this *ex voto* was dedicated to Serapis in gratitude for a cure, and moreover by an oracle or somnambulism, it appears reconcileable with the magnetic manipulation. What emblem could be more appropriate than the hand which performed the cure?

Another hand in the same metal, and of very fine execution, bears a fir cone on the thumb, representing Isis: a serpent's head of Æsculapius looks out from between the two last closed fingers. In the ball of the hand a ram is represented,—perhaps the symbol of Jupiter Ammon, or the sign of the ram as the epoch of the cure. Round the wrist there

is again a band enclosing a woman and a child. This, therefore, is probably a votive tablet for a cure; for we read on the pedestal—Cecropius, V. C. Votum S. = Cecropius voti compos votum solvit. This, like the other hand, is provided with symbolic figures.

A third hand bears Serapis on the thumb, and a ram's head between the two last fingers; a serpent surrounds the wrist and creeps towards the thumb; lastly, a fig-leaf, sacred to Isis, is found in all the hands: but on this last one there is no woman or child.

A fourth has a fir cone surrounded by a moon on the thumb,—another symbol of Isis: in the palm is a serpent curled round the wrist.

We must remark that all these hands are the right, and all the fingers have the same direction. In magnetising, the right hand is open, and often the three first fingers are only used,—as the French magnetists maintain that the three first have the greatest influence; which is certainly true, though it is not an universal custom to magnetise with three fingers. The Egyptian priests may have used this method in certain diseases, or it may have been a common custom. Undeniably, however, these hands were dedicated to the two or three divinities in whose temples the cure of the sick was practised. In Montfauçon we also find mystic fingers, which appear to have had the same signification. These fingers are of bronze, and end in a long nail, showing that they were fastened to a wall, or that they were borne on a staff in the festivals of Isis, as in such festivals other symbols dedicated to the gods were carried. Pierius Valerius (Hieroglyphica Basil. 1556, lib. xxxvi.) says that the forefinger was called *Medicus*. These bronze fingers are forefingers. Is it that the Egyptians magnetised especially with this finger? Magnetic somnambulists often magnetise with the forefinger alone, and order, in cases of cramps, that it is to be used.

Another remarkable but unknown antiquity is to be found in Montfauçon. It is a naked youth crowned with laurel, who tramples a skull under his right foot. In the left hand he carries a wooden lancet, which bears such a mysterious bronze hand; but with this difference, that here all the fingers are expanded. A serpent is coiled round the wrist,

its head placed near an egg, which is held between the thumb and forefinger. On the pedestal we read,—*Tullino.*

This statue, says Montfauçon, was broken by the Bishop of Brescia, Rampert by name, in the year 840; but the hand was preserved, and was, at the time when Montfauçon wrote, in the possession of an antiquary named Rossi, to whom it was given, with a description extracted from an old manuscript. "To explain this figure," says Montfauçon, "Rossi lost himself in vain conjectures. The foot upon the skull, and the laurel round the head, appear to show that Tullinus triumphed over death, and was immortal." In addition to this, the French author remarks, in the "Annales du magn. anim.," that he had been unable to find any god "Tullinus," and that there was great foundation for the belief that it was a statue of Serapis or Æsculapius, as the immortal conqueror of death; that among the Greeks the egg was the symbol of the world; the serpent, whose head lay near the egg, representing Serapis or Æsculapius. But this egg is between the thumb and forefinger, and the serpent is wound round the wrist. Does not this possibly indicate the natural allegory which we have mentioned, as on the other side death is trampled under foot? If the laurel crown round the youth's brow has any other signification than that of victory over death, we might believe it Apollo, the god of Medicine, and the conqueror over death. The ancients often confounded Apollo with Serapis, Æsculapius, and Isis, in regard to the curing of disease. With respect to Tullinus (it ought to be written Τυλινος, Tyllinus), we find that *Tull*, in the Celtic dictionary of Bulest, means "uncovered, naked."

Learned men have stated that, in the festivals of Isis, the symbols of the divinities were carried, and especially a hand upon a short staff, and quote Apulejus, who describes such a festival, and the various persons who went before the statue. He says: A fourth in linen bore the symbol of justice and equity—namely, a left hand at the end of a palm branch. This left hand appears, on account of its natural awkwardness and disuse, more adapted to be the symbol of impartial justice than the right. (Apul. Metamorph. i. ii.)

The conjecture of Apulejus, however, appears unfounded, that the hand was borne in processions; for Isis and

Serapis were not worshipped as the patrons of Justice, and the left hand cannot signify Justice any more than the right; and certainly not according to the views of Apulejius, because it is more awkward and less used than the right. But there are persons who use the left hand instead of the right. According to Diodorus Sicculus, an expanded right hand is the symbol of generosity, and the left, when it is closed, that of avarice and penury. (Diodor. Rerum antiquar., lib. iii. c. 1, de Æthiopibus.)

This hand of Isis appears to have had quite another meaning; like the former, a symbol of the cures which the goddess performs by her hand. The various other symbols which were described by Apulejius as being carried in the procession were also objects dedicated to the goddess, whose signification he knew as little as we do. They were,—a torch, an altar, a hand, a vase, a staff, a basket, an amphora. Most of these things are found associated with the mysterious hand. "This Isis hand," says the author, in the Annales du Magn. anim., "reminds us of those hands which our kings bear during their coronation, and which are called the hands of justice. But these hands of Isis could not have had a similar signification, as the two closed fingers suggest, according to Diodorus, rather the idea of avarice. At first these hands were not called hands of justice, but the king's hand; and Montfauçon gives this signification another origin, which appears to agree better with our previous remarks. He says as follows:—Such a hand is first found on a seal of Hugo Capet, now preserved at St. Denis. It is not known whether this hand descended upon Charlemagne from heaven. Such a hand would have no reference to justice. We also see this hand descending from heaven on the head of Charles the Bald, on whom, in two portraits, the same hand is pointing with four fingers towards his head, to illuminate him in his duties and justice towards his subjects. We also occasionally find hands on the medals of the emperors of Constantinople. The hand of justice of the St. Denis and the French kings extends two fingers and a thumb, and contracts the two others. The mystery, if there is one, is obscure. They, however, appear to have had the same origin with those which are represented on the heads of Charlemagne and Charles the Bald. In the first painting

of Charlemagne as a patrician, in an arm-chair, with two magisterial persons in togas beside him, a hand is stretched from the clouds with three extended fingers. In that of Charles the Bald, who sits crowned upon his throne, bearing in his right hand a sceptre ending in a lily, and in the left a globe or a species of helmet, surmounted by a cross, we see a hand stretched over his head from a drapery. In another picture, the throne is surrounded by a drapery, above which an open hand is descending upon the head of Charles the Bald, sending forth rays from the fingers. Who does not recognise the allegorical hand mentioned in the Scriptures? "And his hand was upon him;" meaning the divine inspiration, or the Holy Spirit. But what painter could represent the magnetic fluid better than by rays proceeding from the fingers?

Mention is also made of a monument of Dagobert at St. Denis, where a hand is seen descending from a cloud, with three fingers extended over Dagobert, who, naked, and with a crown on his head, is raised over some drapery by two bishops, with two angels near him. This hand, in such an early age, is clearly traditionally allegorical.

That, according to Montfauçon, these hands are also found with the emperors of Constantinople about the time of Charlemagne, and also showing three extended fingers, appears clearly to point to the symbol of a divine origin: it is the "*Hand of the Lord*" of the Scriptures, which endowed the prophets with their miraculous powers and the divine inspiration.

Tomasini makes the important remark, in his dissertation on the mysterious bronze hands, that they have the same position as that which our prelates were accustomed to place theirs when blessing the people; as well as that in which painters of all ages have been accustomed to represent the hand of our Saviour. (Tomasius apud Gronov. thesaurus græcar. antiq. t. viii.)

If, therefore, the bishops gave their blessing in such a manner, it has at all events a reference to magnetic manipulation in disease. The three extended fingers are found in the ancient representations of our Saviour, who healed the sick, and also in the religious ceremonies of the popes,

when they gave the benediction; and St. Januarius, on the St. Magdalen bridge at Naples, appears to exorcise Vesuvius in the same manner.

The blessing which everyone desires and children long for from their fathers is seldom given by the will alone, or in words only; but the extended hand gives the direction of the mental effort to its influence, and executes objectively that which the mind has determined. In a physical view the hand gives the direction, and the touch attracts or repulses; the hand of the magnetiser assuages pain and cures disease without further use of medicines, and even produces ecstasy and clairvoyance. Does not all this give us a clue to these mysterious Egyptian hands? The accordance between the hand of justice, the priestly benediction, and the magnetic manipulation, is clear: if this accordance is not sufficient to confirm a common origin, it must still give occasion for reflection, and rouse the mind to observe and show us in everything that surrounds us, in the natural and spiritual world, far more analogies with magnetism than is usually believed.

The French author now proceeds in his search of analogies in the "Annales du magnét. animal." No. 36 et 37, and not in mere fragments but in continuous facts, as they are met with in magnetism. I shall quote his words as follows:—

"Magnetism was daily practised in the temples of Isis, of Osiris, and Serapis." He commences his investigations thus:—"In these temples the priests treated the sick and cured them, either by magnetic manipulation, or by other means producing somnambulism. We shall turn our attention to such Egyptian monuments—'de préference'—which give us whole scenes of magnetic treatment." Although these Egyptian hieroglyphics are regarded with great daring and boldness, yet much that is probable results, and the more so from the fact that all things in these monuments are not hieroglyphic. There are also purely historical paintings, which represent sacrifices, religious ceremonies, and other actions, as well as things which refer to the natural history of animals, of plants, and the stars.

It is usual to imagine that all Egyptian subjects were emblematical, when in fact they were not; for hieroglyphics must not be confounded with emblems. The former

(caractères hieroglyphiques) are symbolical representations of whole chains of ideas, which at a later time were condensed; the latter are representations of separate actions. The hieroglyphics, he further remarks, were probably at first whole figures, but as they occupied too much space they were gradually abreviated, and portions alone remained —lines, from which it was impossible for strangers to discover the original meaning. Among the emblems he includes the remarkable representation on a mummy case given by Montfauçon. Before a bed or table, on which lie the sick, stands a person in a brown garment, and with open eyes, and the dog's head of Anubis. His countenance is turned towards the sick person; his left hand is placed on the breast, and the right is raised over the head of his patient, quite in the position of a magnetiser. At both ends of the bed stand two female figures, one with the right hand raised, the other with the left. The bed was supported by four feet, which bear the Isis head, hawk's head, dog's head, and a human head, the symbols of the four healing divinities —Isis, Osiris, Anubis, and Horus. Other hieroglyphics on a talisman, bearing similar representations, are mentioned; and upon other mummies where standing figures touch the feet, the head, the sides, or the thighs; and many other magnetic actions are represented: these are reproduced in Montfauçon and in Denon's "Voyage d'Egypte," tom. iii.

These scenes manifestly represent a magnetic action. The reclining form is a patient; the magnetising person is a priest under the mask of Anubis; his position is positive; and at the two ends stand two other priests, who appear to assist by their actions. As regards the dress and the animals' heads, it is well known that the Egyptian priests chose the shapes under which they represented the divinities, or by which they expressed any peculiar worship. Athanasius Kircher explains these figures in his "Sphinx Mystagoga," as follows:—"In sacrificiis, simili, quo deos referebant, habitu comparebant sacerdotes. Tutulos in capite gerebant floribus, pennis, serpentibus, vasis, aliisque similibus, quibus geniorum proprietates et ideales rationes exprimuntur, illisque putabant se in eam intelligentiam, quam continui mente volvebant, transformari."

The hawk's head clearly proves the figure to represent

a priest of Osiris, the highest divinity, which is shown by the dress. The same may be said of Anubis; it is not intended to represent the god, but a priest, and we therefore see that their head-dress was provided with a dog's head to be worn by the priest. Lastly, the two women below also appear to assist, and in the position of magnetisers.

"It is, therefore, very natural," he continues, "to look upon this as an example of magnetic treatment with those expressive forms and costumes of the priests, who work together, or alone, as the mysterious symbols here show. In every case the same religious costume is to be met with, and we can easily understand how it was that this monument, overlooked by Montfauçon, remained unexplained before magnetism was understood."

The Abraxes, mentioned by Montfauçon, form another subject for investigation. They are carved stones of the early, and partly Pagan, ages. In them the Gnostics mixed the service of the true God with that of the Egyptian, and occasionally the Greek and Roman divinities. They were regarded as talismans and amulets.

In such an Abraxes we see a figure stretched upon a table, and having the form of a wild boar. The person with the dog's-head mask, standing in an upright position, has one hand on the feet and the other on the head of the patient; he has three small feathers or flowers on his head; and the figures are turned towards the left. At the end of the table are two figures in long, narrow robes, similar to the patient. Their heads are covered with a species of turban, ornamented with a flower. They raise one hand, and let the other fall; but it cannot be distinguished whether they are men or women. There are no pedestals under the bed.

What is the meaning of this? The Abraxes were talismans against sickness, and curative properties were ascribed to them. Magnetism here again gives us a clue towards the elucidation. A third and fourth carving shows a sick person covered from the head downwards, the eyes open; and beside him a person in a dog's-head mask. Hands are placed upon both sides of the patient. The other shows a person having the shape of a lion, lying upon a bed. The patient bears a strange species of mask; the person stand-

ing beside him in the usual dog's-head mask places his hands upon the thighs of the sick person, with his eyes fixed upon the countenance of the latter. Under the bed are pedestals with birds' heads; and at both ends are nude female figures with one knee upon the earth; one of them holds a round vase upon her head with one hand, and steadies it with the other. At the foot of the drawing are Egyptian words in cursive characters. The mask of the reclining figure appears to betray a sick Egyptian priest, with one of those animals' heads under which they represented the idea of the gods; for they believed that they by some means embodied themselves in it, in the same manner that, during the middle ages in Europe, the dead were enveloped in a monk's cowl, believing that by this the forgiveness of his sins and the protection of the patron saint of the order would be gained. In the analysis of these drawings, although taken from various monuments, we find the same events described with but slight variations: but it is worthy of mention that all these drawings represent various species of magnetic manipulation. In the first, one hand is laid upon the stomach, the other upon the head. In the second, one hand is upon the feet, and the other upon the head. In the third, the hands are upon the loins; and in the fourth, on the thighs.

Without doubt the question will be put why the magicians almost always bear the mask of Anubis—that is, the dog's head? To this we may reply, that among the Egyptians, the dog, according to Horus, often symbolised the sage and prophet, which would be quite in accordance with the magical representations. But granting that that picture represents Anubis, we find that Kirche, who occupied himself much with the unravelling of Egyptian mysteries, can assist us with an explanation which conforms well with the subject. He says that Anubis is the faithful guardian of life (Anubis fidus vigilque vitarum custos, l. c. p. 69). The magician, therefore, is naturally represented as Anubis. Osiris, according to the same authority, was regarded as the creator of the world. All the gods were called upon by the sick, and they, therefore, figure on all the pedestals, which are seen under the beds upon which

the sick recline. "Therefore," says Kirche, "he who reflects earnestly upon these symbols will find that they represent the common invocation of the united divinities;" and these, according to Kirche, are Osiris, Isis, and Anubis, as we see them represented. We also understand why the two figures seen at the bed's foot are kneeling in prayer to Osiris, who is symbolised by the bird's head.

These remarks are still more striking if we follow Kirche's explanation, which regards the vase upon the head of one kneeling figure, and the pedestal in the shape of a T, which supports the other, as "the symbol of divine power and its influence upon creation." (Nos vero congruentuis dicemus cum Abunephis, illum characterem—the vase and the pedestal—nihil aliud apud Ægyptios significasse, quam divinæ mentis in rerum omnium productionem, motum et diffusionem.)

In this we find a belief in that system which accepts an universal fluid in the influence of magnetism.

Denon, in his Journey to Egypt, provides us with several analogous drawings. In the hundredth plate of his work he speaks of a roll of manuscript which he had discovered in the hand of a mummy. The vignette of this manuscript represents a mummy upon a couch; it has the form of a lion; above it is a vulture with expanded wings, and in front a man, who is invoking a deity who bears a scourge and a hook. Denon connects this with other paintings, by which means a certain rapport is formed. The couch in itself does not appear to have any particular meaning, for Denon himself says that the seats among the Egyptians often had the shapes of animals; he especially speaks of a sitting figure, which holds a staff to guard the sacred birds. The mummy itself he, however, looks upon as the body of an animal. In that case, what would be the meaning of the man invoking the god before at the foot of the bed? The god with the scourge and the hook is Osiris, the good spirit of the Egyptians, who often is represented with a whip, to drive away Typhon, the evil principle. The vulture, or rather hawk, above the bed, is Osiris, under another symbol. He was invoked under this shape to prevent infection by the plague (invocatur accipiter ad pestis conta-

gionem arcendum, Kircher). It is, therefore, not to be wondered at that Osiris should be invoked under his various symbols for the restoration of the sick.

Denon, however, returns to his error when he says that the extended body is no mummy. The 126th plate shows four small pictures from the third chamber of the great temple at Tentyra, which was sacred to Isis. Denon is not aware for what purpose that chamber was used; whether as an oratory, or observatory, or sanctum, or merely as an ordinary chamber.

To judge from the subjects which are engraved it might be regarded as a study, or observatory of astronomy, or the tomb of some celebrated person. In the first plate we see a mummy placed against the right-hand wall, under which a long inscription is to be read. In the third chamber are seen four small figures carved in stone, of which it here treats. Denon imagines that they represent the position of the earth or the seasons:—"Is eternal living nature sleeping under the guardianship of the emblems of the good divinities?" In the second plate we find the same sleeping figure under the sign of a lion's skin. The four figures standing below may represent the constellations, or the four months of rest, during which time a guardian deity is supposed to preside over them.

No. 10. The same figure, with four other emblems under the couch. *The sleeper appears to awake.*

No. 9. The same figure, fully awake, is preparing to rise.

From these figures, which Denon represents, we see that the reclining figure can neither symbolise the dead Osiris, nor the reposing Horus; neither a mummy nor sleeping nature under the shape of a god; but a diseased, lethargic person under the guardianship of a divinity, which rouses him again to life; moreover, as we are strikingly reminded, by magnetism; for, on a narrower observation, we find that the plate No. 2 has great resemblance to the first of Montfauçon. A figure is stretched upon a couch in the shape of a lion, whose tail ends in a serpent; it wears a species of pointed cap and a veil from its chin; at the feet is a person in the position of a magnetiser; the four figures under the

bed are no constellations, but four similar pedestals, agreeing perfectly with the first plate in Montfauçon; above is the hawk with expanded wings. The only difference is that there is here no woman in company with the magnetiser, and that the latter does not wear the dog's-head mask, which is a clear proof that Isis and the mask had no influence upon the act which this picture represents. When the priests did not wear this symbolical dress, they were naked, to show the veneration they felt for the divinity.

In every case, however, Denon's explanations are incorrect, when he sees in the figure of the lion an emblem, and considers the form below the lion as sleeping. How could the sleep of nature agree with the sign of the lion, as in this time nature is most luxuriant—namely, August? The bed in all cases retains the shape, which could not be the case if it referred to the seasons.

We have, besides, seen in Montfauçon that the couch below the reclining figure is not always in the shape of a lion, but also that of a wild boar; which cannot refer to the zodiac. We may remark that the lion is very frequent in all kinds of beds, couches, tables, seats, &c., in Egypt. The figures upon the pedestals cannot represent constellations; the Isis, hawk, dog, and human heads, represent the beneficent divinities—Isis, Osiris, Anubis, and Horus.

If it were desirable to seek for something emblematical in these figures, it would be far more natural to accept the metamorphosis which the Egyptians believed in. The extended body could be regarded as dead; Anubis, as the guide of the soul, is found at the side; Osiris, the master of a new life, is above. To this may be added the tomb and the swathed mummy. "But does not magnetism represent a species of metamorphosis?" asks the French author. "The body falls into sleep, which deprives him of all his senses. The soul, which to a certain extent leaves its outward shell, appears to fly towards the divinity to acquire new mental energy and new light in a new existence, which as it were estranges the body left behind."

According to our belief, therefore, the real meaning of

these pictures is nothing more than a representation of magnetic treatment. We cannot ascribe any other motive to the actions of Anubis above the extended body, than that he places one hand upon the head and the other upon the breast of the sufferer, or upon both his sides; all of which actions would undoubtedly be magnetic. We must not overlook the fact that the reclining figure has in all cases its eyes open, which could not be the case if it were a mummy. The magnetic power which expels disease is represented by Osiris as the creator and preserver of life, under the emblem of a hawk. Anubis, the faithful guardian of life (fidus vigilque vitarum custos), makes use of his power, and distributes it, according as it is required, over the various parts of the body.

Thus we see, in various stages of recovery, that the patient gradually rises from his couch; a fact which therefore excludes the idea of a dead body. All hypotheses of other kinds than that of magnetism leave room for doubt.

As, therefore, direct accounts of the magnetic treatment in the temples of the Egyptians and of the magnetic sleep are to be met with in many directions, hypothesis aids us in explaining those mysteries which the priests incorporated in the hieroglyphics, and veiled from the eyes of the uninitiated. That temple at Tentyra, with its chambers, to which Denon was unable to assign any meaning, appears to have been especially an hospital, and its chambers were dedicated, at least in part, to the magnetic sleep.

In this point of view the Egyptian statues which represent priests or custodians of the temple are very remarkable; several of them are at Paris and Munich. In their hands they hold a short staff, which is regarded as the commencement of the crook and the fan, which were the usual attributes of the Egyptian priests. For what were they intended, and why should they be placed in the hands of the custodians of the temples? I do not find an explanation anywhere. Are they magnetic conductors? The short staff resembles in size those iron staffs which are used as conductors by magnetisers in certain diseases, and the fan might be used in applying the magnetized water.

How little do we know of still existing monuments! how

many temples may still be buried beneath the Libyan sand, and how many are all but destroyed! Thus, at all events, it is now very difficult to form any true historical theory in the universal ignorance of the symbols and hieroglyphics of the Egyptians. But, with the desire which is now shown on every side to unravel that which is mysterious in the great and lesser Egyptian mysteries, with the increasing knowledge of the hieroglyphic writings, and the industrious collecting and comparing of the materials already in hand, we may expect that the clouds hanging over this subject may be dispelled.

There is no doubt that the sciences were highly cultivated in Egypt; curious monuments of all descriptions are not alone proofs of this, but also the writings of ancient authors bear the same testimony. Moses tells of the Egyptian wisdom, and in the New Testament we find that "Moses was learned in the wisdom of the Egyptians, and was mighty in deed and word."

The ancient writers maintain that the sciences were developed by the Egyptian priests, and from them passed to the Phœnicians, Arabians, Greeks, and Romans: some even say that the Persians and Indians learned from the Egyptians. The heads of the Egyptian belief, as far as they are known, may be stated as follows.:—

Phtha is the emblem of the eternal spirit from which everything is created; they represent it as a pure ethereal fire which burns for ever, whose radiance is raised far above the planets and stars. In early ages the Egyptians worshipped this highest being under the name of Athor; he was the lord of the universe. The Greeks transposed Athor into Venus, who was looked upon by them in the same light as Athor.

Apulejus calls her the Divine Venus; and Cicero also speaks of the omnipresence of Venus (quæ autem dea ad res omnes veniret, venerem nostri nominarunt). Ovid sings, that she governs the circle of all things, commands in heaven, and on the earth, and in the waters. Ptolomæus (in Tetrabiblo) and Proclus say, when speaking of the Phœnicians and inhabitants of Asia Minor, that Venus was there worshipped as the mother of the earth.

Among the Egyptians Athor also signified the night, as

the commencement of all created things; for everything originated from darkness. We find this theory among all those who first derived their knowledge from the Egyptians. Hesiod also calls the night the origin of all things; and Orpheus says, that the dark night is the creator of gods and men.

In the history of the creation, as given by Moses, we find—"And the earth was without form and void; and darkness was upon the face of the deep." According to Orpheus, the ether created by God appeared first in the world; from this was created chaos and dark night; and this covered all that was beneath the ether; but the highest, invisible, incomprehensible Lord had existed before all things. Orpheus evidently derived his theory from Egypt, for the Egyptian sages worshipped the Eternal Spirit as the origin of all things, who could not be perceived with the senses, but only with the reason; he created, rules, and preserves all things. The theory of Thales agrees with this,—and he also gained his knowledge in Egypt. According to Thales, the water was the commencement of all things, and God that spirit who made all things out of the water.

According to the Egyptians, says Jablonski, matter has always been connected with the mind, and, moreover, in an endless chaos; the spirit of chaos, after a time, took the shape of an egg, and, in the separation of its elements, developed its power in the creation of all things. The mind (mens) has a double nature, male and female—that is, the principle of nature, by which it works, is active and passive.

The principle of evil is also found in the theories of the ancient Egyptians; Tithrambo, according to Epiphanias, which Jablonski translates by *ira furens*, and the Greeks called Hecate. Typhon was the evil power of the Egyptians, from whom everything noxious in nature originates; the unclean animals were sacred to him. He was represented as a crocodile, ass, or hippopotamus. He was the symbol of the destructive south wind. The Egyptian priests also maintained that the gods appeared to man, and that spirits communicated with the human race.

The souls of men are, according to the oldest Egyptian doc-

trines, formed of ether, and at death return again to it. Their other teachings consisted in a profound natural philosophy, which they represented in pictures and emblems which were unintelligible to all but the initiated, and gave rise to the strangest fables. We may form, however, some indirect ideas of what those doctrines were from the Greek philosophers who had been in Egypt; as Orpheus, Pythagoras, &c. According to them, the motion of the earth round the sun was known to the Egyptian priests. "This theory," says Jablonski, "Pythagoras took from the Egyptians; and it also proceeded from them to the Brahmins of India. (Jabl. Pantheon Ægyptior. iii. prolegom. 10.) "Neque etiam prætermitere hic possum, videri celeberrimam illam Copernici hypothesin, terram circa solem moveri, sacerdotibus Ægyptiorum olim jam ignotam non fuisse. Sciunt omnes hoc docuisse Philolaum aliisque scholæ Pythagoræ alumnos. Pythagoram vero placitum hoc astronomicum ab Ægyptiis accepisse et in scholia sua dogmata esoterica tradidisse ex eo non parum verosimile mihi fit, quod idem etiam ad Indorum Brahmanas, Ægyptiorum priscorum discipulos dimanasse intelligam." Aristotle and Laertius also mention this theory of Pythagoras.

Astronomy and astrology were also principal branches of Egyptian magic. According to Herodotus (lib. ii. c. 82), the Egyptians were the first to name the days after the stars, and to perceive their meaning, so that they could foretel the fortunes of man. They have left symbolical references to the power and the mutual influence of the sun and moon, the planets, and the stars, in all their temples and pyramids, as may be seen after the lapse of thousands of years. The Egyptians also possessed physical and chemical knowledge more than any other nation of antiquity, as is shown by their buildings and works of art. Lastly, the secret knowledge of the priests and the service of their temples were lost during the dominion of the Persians in Egypt and the continuous internal disturbances, or were so distorted that they were regarded as fables. Magic, in its true, higher signification, most probably reached great perfection among the Egyptians, of which at a later age we only find traces in theurgic arts or sophistic juggleries. Magic is shown under

a perfectly different shape in Greece, and is found among the Israelites in a sparing and peculiar manner; but it was only in the age of Constantine that magic became wholly disused in Egypt. Theodosius caused the temples to be closed, and he himself is said to have destroyed the temple of Serapis.

THIRD SECTION.

MAGIC AMONG THE ISRAELITES.

THE most perfect and reliable history of divine and human nature, of divine revelation and influence through divine or pious god-like men, is to be found in the records of the ancient Hebrews in Holy Writ.

The Bible has with truth been called the Holy Scriptures, for it contains the knowledge of that which is holy, agreeing as it does with immoveable laws, and combining and interweaving deeds and laws, words and actions. It shows the true connection of man with the Almighty; it has the most intimate connection with the profoundest truths of the intellect and the senses; it speaks of the origin of the universe and of laws, according to which all things were created; of the history of man before and after the Deluge; of his future destiny, and the means of attaining to it; of the living and invisible agents which God employs towards the great work of salvation; and lastly, of the highest of all beings, the Saviour, who combined in his person all divine powers and actions, whilst those who had gone before him were but the representatives of single powers and perfections. It shows to fallen man the light and radiant goal of his life, and prescribes all the various actions of purification and regeneration.

Having seen among the nations of the East the stages of magic, the degrees of development in somnambulism and clairvoyance, and the most varied modes of producing unusual effects, we shall now see all this among the Israelites, but in a perfectly different character. In the former it was *self*

and the *present;* in the latter it is no longer the individual which is influenced by magic, but humanity and the future: there the light shines from the natural powers of man, though often excited by artificial means, even of the lowest description; here a pure, unclouded, calm light is seen, gently influenced by the breath of God, and illuminating the future, to which all life and being tends. To the Israelitish seer the fate of individuals was not only revealed, but of whole nations, even of the human race, which is guided, as it were, in a magical manner to its development, and the great end of reconciliation with God, which in the old covenant takes place in an almost instinctive somnambulic manner. In regarding first of all the history of the old covenant, we see this remarkable people standing alone like a column of light in the obscurity of Pagan night.

If we find in the noblest men who, in other nations, strove to attain to perfection, uncertainty and doubt, the men of God show the impression of confident truth, representing the higher powers by living words and deeds, by proofs which separate life and death, truth and falsehood; and where the remains of other nations show only theories or adaptations, we find here a continuous chain of events and actions,—a living and divine assistance. The sacred writings speak of all this with a connectedness, with a dignity and perfection, that no other nation's history, interwoven with fables, can show. The Bible contains the light which shines through all the clouds of life; it is the foundation of all human actions, the guiding star of the earthly to eternity, of material to divine things, the means and end of knowledge. It is the first of the three great lights which guide and rule our faith. The Bible is also of greater weight to our subject than all other records; and I shall therefore quote some of the passages which have reference to the principles as well as the practice of magnetism, especially as regards the healing of the sick according to biblical precepts. Those regarding dreams may be first mentioned.

A. *The Old Covenant.*

The dreams mentioned in Holy Writ are extremely numerous and remarkable; for those voices with which God spoke

to the chosen men and prophets were usually heard during sleep: thus, as Moses shows, the visions of the first men were during sleep. Numbers, xii. 6: "And he said, Hear now my words. If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Job, xxxiii. 15: "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed." 1 Kings, iii. 5: "In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee." Genesis, xx. 3, 6: "But God came to Abimelech in a dream by night, and said to him, Behold thou art but a dead man for the woman which thou hast taken; for she is a man's wife.... And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me; therefore suffered I thee not to touch her." Genesis, xxxi. 24: "God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad." Joseph's dream concerning his brethren is very remarkable. Genesis, xxxvii. 5: "And Joseph dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them, Hear, I pray you, this dream which I have dreamed. For behold we were binding sheaves in the field, and lo! my sheaf arose and also stood upright; and behold, your sheaves stood round about and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold I have dreamed a dream more: and behold, the sun, and the moon, and the eleven stars made obeisance to me. And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

History proved that Joseph, after he had been sold by his brethren to the Egyptian merchants, was in reality, at a later date, their king at the court of Pharaoh. Joseph's power of expounding dreams is shown by his explanation

of the dreams of the king's cupbearer and baker, as well as Pharaoh's dreams of the seven fat and lean cattle, and the seven full and withered ears of corn. In the New Testament instances of dreams in which God spoke to the faithful are not wanting. Thus, an angel announced to Joseph in a dream that Mary had conceived, and would bear the Saviour of the world; and afterwards that he should flee to Egypt with the child, to escape the murderous designs of Herodias. God also commanded the three wise men to return by another way from Bethlehem, and not to see Herodias (Matthew, ii. 12). Visions often appeared to the Apostles by night: for instance, that Paul should go to Macedonia; and Acts, xviii. 9, we find: "Then spake the Lord to Paul in a vision, Be not afraid, but speak, and hold not thy peace." There are many similar passages—Acts, xxiii. 11; xxvii. 23, &c.

Let us commence with the Mosaic account of the creation. "In the beginning God created the heavens and the earth." In this is contained the original principle. God is an uncreated being; the heaven and the earth were first created; the contrast being created by God. As of a second creation, Moses speaks of light and darkness: "And God said, let there be light; and there was light." Here, too, light is spoken of as being created, but having its opposite in darkness. The ancient Egyptian belief regarded night as the commencement of all things, and the words used by Moses express a similar idea: "And darkness was upon the face of the deep." But if the Egyptian belief is to be regarded as of very early origin, the error must have arisen from the fact that they imagined the night as actually having existed before the day, as the Persian regarded the light as having been created by God before darkness. The light was created with the darkness, as its natural contrast, as Moses clearly says: "And God divided the light from the darkness; and God called the light day, and the darkness he called night." The Bible shows another contrast in the first forming of the world, namely, in the water and the spirit. The water as matter, as the germ of organisation, and the spirit, the elohim, the fructifying principle. "And the spirit of God moved upon the face of the waters." One-sided views on this point

have led the earliest philosophers to many errors and false explanations. Thus, Thales imagined everything to proceed from the water, and overlooked the spiritual activity, which from his time all the defenders of materialism have also done. The other view is to consider everything to be spiritual, and matter as but a dead weight: this has been the case with all spiritualists and defenders of the world of spirits from the earliest ages. Moses, therefore, shows that he is raised far above all disciples of the Egyptian temple-knowledge, or the modern theorists, as, illuminated by the divine light, he does not regard the subject from a distorted point of view, but represents it in its true form and worth; he places the spirit beside matter. Moses has, moreover, excellently described the creation, as the separation of the water and the dry land took place; the gradual growing of herbs and plants, which propagated in the earth, of fruitful trees which carried their own seed; of the living creatures which inhabited the waters, and the birds under the heavens, and the beasts of the earth, each one according to its kind. How God made man: "Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the earth, and over every creeping thing that creepeth upon the earth."

The Mosaic Eden is the habitation of the original, purely created man, within whose reach grew the tree of knowledge of good and evil. The symbol of the serpent shows the nature of man's fall. I have already spoken of the original purity and natural wisdom of man, when treating of his life in God. This is the place to make a few observations according to biblical principles. For this purpose a mystical, interesting work will be useful, from which the following is taken. It is called "MATIKON; oder das geheime System einer Gesellschaft unbekannter Philosophen," printed at Frankfort in 1784: it is a scarce book, and its theories have much similarity with the Brahminic doctrines.

"Through this divine origin as the immediate reflection of God, Adam was not only the highest step of creation, having precedence of all others by the impress of divine power, for his being was not derived from any mother; but he was a celestial Adam, created by God himself, and not

originating in the flesh; and by his nature he enjoyed all the attributes of a pure spirit, surrounded by an inscrutable covering. This was not the present body of the senses, which is but a proof of his degeneracy, a coarse husk under which he shelters himself from the attacks of the elements; his garment was sacred, simple, indestructible, and of imperishable nature. In this condition of a perfect glory, in which he enjoyed the most perfect happiness, he was destined to reveal the power of the Almighty, and to rule over the visible and the invisible. In the possession of all natural rights and insignia of a king, he was able to use all means to fulfil this his elevated destiny. For as a combatant for unity, he was assured against all outward attacks by his inward and outward nature; as his covering, whose germ is still in us, made him invulnerable. One advantage of the original man was that no poison of nature or the power of the elements could affect him. In the regeneration of man, Christ promised the Apostles, and all who should follow him, this invulnerability. He also carried a fiery, two-edged, all-piercing lance,—a living word, which united all powers within itself, and by means of which he could perform all things." This lance we find mentioned by Moses, Genesis, iii. 24: "So he drove out the man; and he placed at the east of the Garden of Eden cherubim and a flaming sword which turned every way, to keep the way of the tree of life." Under this sword is understood the living word, which man originally possessed, and will only regain in his regeneration, and return from rude outward sensuality. It is the word of which it is said (Hebrews, iv. 12): "For the word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of souls and spirits, and of joints and marrow."

The Honover (or word of power) of Zoroaster is remarkable in its resemblance to this, by which Ormuzd conquers Ahriman and all evil. To proceed with our quotation: "In this condition of regal dignity and power, man might, as the living image of his Father, whose representative he was, have enjoyed the purest happiness, if he had remained in Eden. Instead of ruling the senses, and striving for the spirit to which he was destined, he was filled with the unfortunate idea of confusing the cardinal points

of light and truth (that is, he lost the light of truth in the darkness). Losing sight of the bounds of that kingdom over which he was to govern, he confined himself to one portion (the senses, whose manifold light dazzled him, so that he forgot all else), and flattering himself that he could find the light otherwise than in its original spring, he fixed his lustful eyes upon a false being; was enamoured with the senses, and became himself sensual. By this failing he sank into darkness and confusion; the consequence of which was, that he was transferred from the light of the sun to a night of many small twinkling stars, and now felt a nakedness of which he was ashamed. This misuse of the knowledge of the connection between the worlds of spirit and matter, according to which man wished to make the spiritual material, and matter spiritual, is a breach of marriage, of which that which since has been carried on with woman is but a shadowing and consequence. Through sin man lost not only his original habitation, and was obliged to go the way of all flesh, but he also lost that fiery lance, and with it all that had before made him invincible and all-seeing. His sacred garment now became a material covering, and this mortal, destructible body no longer defended him against the elements. The mind also shared in the confusion of the weaker half of the body, and inharmonic sounds were heard in the dark realms of the world of spirits.

"Although man sank deeply through sin, yet a hope of restoration was left him under the conditions of a perfect reconciliation. Without this reconciliation he sinks deeper and deeper, and the return becomes more difficult and dangerous. In this reconciliation, however, he must inspire himself, and avoid the seductive attraction of the senses, and endeavour to gain the beneficial influence of a higher power through prayer, without which he cannot inhale one breath of a purer life. To gain this reconciliation, man must gradually conquer and cast from him all that which obscures his true inward nature, and holds him back from his original state; for man neither can nor will be at peace with himself and nature till he has overcome everything that is inimical to his own nature, and has conquered his enemies. This can, however, only take place when he has retraced that path in which he diverged from his original state. He

must, therefore, gradually free himself from the influence of the senses by an heroic life, and like a wanderer who has many mountains to cross, always climb upwards, till he has gained that goal which is lost in the clouds. Overcoming one obstacle of time after another, he must dispel the clouds between himself and the true sun, so that at length the rays of light may reach him without hindrance."

The following is purely biblical, without resemblance to the Brahminic teachings:—

"God has, however, given us help and assistance to gain this reconciliation. They were inspired agents whom God always awoke to reclaim man from his errors. But man only gained perfect reconciliation through the Saviour of the world, who at once perfected and represented that which those agents had but partially and individually performed. Through him his powers are first roused and heightened; through him he approaches the sole true light, the knowledge of all things, and especially of himself. If man endeavour to use this proffered help, he will certainly gain his end, and becomes so certain of this himself, that no doubts are able to turn him from his destination. If he raise his mind to that degree of purity in which it becomes united with the divine nature, he is able to spiritualise his being to such a degree that the whole realm of the soul is so clearly shown to him, that he feels the presence of God nearer than he had ever imagined it possible; all things are possible to him, because he can make all powers his own; and in this harmony and unity with the fulness of activity, the inspired instruments of God, Moses, Elias —even Christ himself, are revealed to him, and being surrounded by thoughts, he no longer requires books. In short, man can here reach such a degree of perfection, that death has only to remove the coarse husk, when his spiritual temple may become visible, and he live and act for ever. It is when he has passed through this valley of darkness that by every step he gains increased existence, intenser power, purer atmosphere, and a more extended horizon; his spiritual being tastes more delicious fruits; and at the termination of his earthly life nothing intervenes between him and the harmony of those spheres, of which the senses only give a faint idea: without the distinction of

the sexes, he will commence the angelic existence, and possess all those powers of which below he had seen but emblems and symbols; he will then enter that eternal temple, the source of all power, from which he had been banished, and Christ will then be the everlasting high priest. Hebrews, vii. 17—24, 25. Man will then not only enjoy his own gifts, but also participate in the gifts of all the chosen, who constitute the counsel of the wise; that holy prince will then be even more elevated than he was here below. Without rising or setting of the sun, without change of day and night, without innumerable languages,—all beings will at the same moment read the holy name of the eternal book, from which springs life for all beings." Hebrews, xii. 22, 23. Here, also, we find a resemblance to ideas of Zoroaster when he speaks of the celestial companies, of the eternal sacrifices of Ormuzd and his servants, and of the participation of each servant of Ormuzd in the sacrifices and prayers of the others."

I have not made any remarks upon the preceding extract, on account of its clearness and truth; and from the fact that it seemed to me suitable to this work, as showing that only pure and truly Christian men can do the miracles which Christ promised them, and see visions of which the material worldly man cannot even have an idea. Regarding the appearances and proceedings which have a magnetical character, so copiously recorded in the Bible, I shall make extracts of the most remarkable.

The first is found in Adam. Moses says, Genesis, ii. 21: "And the Lord caused a deep sleep to fall upon Adam, and he slept." The question now arises, what kind of sleep was this? The answer is, a deep sleep. It must, therefore, either be a sleep of death (*κάρον*), or lethargy (*καταφορά*), or ecstasy (*ἔκστασις*—raptus divinus); or was it only a profound common sleep? The first seems to me improbable; and if it had been the case, we know that in the greatest freedom from the bonds of the body, or shortly before death, the most perfect clairvoyance often shows itself; that there is no mention of a heavy sickness, but only of a "deep sleep." If it had been a lethargic state, that inward sight was only the more probable. The seventy-two interpreters of the sacred writings look upon

this sleep as an ecstasy; and Tertullian says directly, that the power of prophecy of the Holy Spirit fell upon him (Accidit super illum spiritus sancti vis operatrix prophetiæ).

Another remarkable fact is the building of the Ark of Noah before the Flood, which he had long foreseen. Further, Abraham's call to leave his fatherland, Ur, in Chaldea, and to go towards Haran in Canaan. Abraham's visions were numerous; or, are the words of the Lord spoken to him to be regarded as a symbolical expression of his inward contemplation? Through these visions or words, as it may be, it was shown to him that he would be blessed, and the founder of a great people. The Lord appeared to Abraham, and said, "This land will I give to thy seed."

The unsophisticated life of a shepherd naturally brings the mind to the highest degree of contemplation, and the more so when the mind is occupied alone with God and divine things. This is especially shown in the history of the pastoral life of the God-fearing Israelites, not only in the Patriarchs, but also afterwards in the age of the kings and judges. Isaac and Jacob had similar visions to those of Abraham, of which the ladder ascending to heaven, seen by Jacob on his journey to Mesopotamia, is a very remarkable instance. We find, Genesis xxviii. 10: "And Jacob went out from Beersheba, and went towards Haran. And he lighted upon a certain place and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And behold the Lord stood above it, and said: I am the Lord, &c.; the land whereon thou liest, to thee will I give it, and to thy seed, &c. And in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not: And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven."

How remarkably has Jacob's dream been fulfilled! The promised land became the possession of the Jews; through his seed were, and are, all nations of the earth blessed—through Christ, who is the heaven's ladder on which the angels ascend and descend. Another, and still more remarkable passage, is found in the history of Jacob. It is this: Jacob agreed with Laban that he should have all the spotted lambs and kids which should be produced by those which he singled out from the black ones. Laban was contented, and Jacob became immensely rich. It is worth while to quote the whole passage, and to draw some conclusions from it concerning the magnetic theory. When Jacob would no longer tend Laban's sheep, and wished to depart with his wives and children, Laban said to him, Genesis, xxx. 27—43: "I pray thee, if I have found favour in thine eyes, tarry, for I have learned by experience that the Lord hath blessed me for thy sake. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude; and the Lord hath blessed thee since my arriving; and now when shall I provide for my own house also? And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything; if thou wilt do this thing for me, I will again feed and keep thy flock. I will pass through all thy flock to-day, removing from thence all the speckled and spotted cattle; and all the brown cattle among the sheep, and the spotted and speckled among the goats, and such shall be my hire. So shall my righteousness answer for me in time to come, when it shall come for my hire before thy face: every one that is not speckled and spotted among the goats, and brown among the sheep, that shall be counted stolen with me. And Laban said, Behold I would it might be according to thy word. And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, and every one that had some white in it, and all the brown among the sheep, and gave them into the hands of his sons. And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks. And Jacob took with him rods of green poplar and of the

hazel and chestnut tree, and pilled white strakes in them, and made the white appear which was in the rods. And he set the rods which he had pilled before the flocks in the gutters in the watering troughs when the flocks came to drink, that they should conceive when they came to drink. And the flocks conceived before the rods, and brought forth cattle ringstraked, speckled, and spotted. And Jacob did separate the lambs, and set the faces of the flocks towards the ringstraked, and all the brown in the flock of Laban; and he put his own flock by themselves, and put them not unto Laban's cattle. And it came to pass that whenever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods. But when the cattle were feeble, he put them not in; so the feeble were Laban's, and the stronger Jacob's. And the man increased exceedingly, and had much cattle, and maidservants and menservants, and camels and asses."

We see from this that even the sheep and goats could be influenced by the staves which Jacob laid before them in the water from which they drank. The fact that mothers influence their children by that which they see, has been disputed, notwithstanding that its truth has been demonstrated in all ages, and is as deeply founded in the nature of mutual existence as that children may inherit the bodily and mental peculiarities of their parents. That Jacob's sheep were influenced by the peeled wands, which he laid with so much art in water from which they drank, has a deep meaning. Jacob either did this from experience, or some vision or dream taught it to him. And in fact we find, Genesis, xxxi. 10: "And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in a dream, and behold the rams which leaped upon the cattle were ringstraked, speckled and grisled." With the water, in which, as it were, they reflected themselves and the wands, they drank in the image which impressed a new form upon their young, and thereby satisfied the imagination as well as the body. We have not space enough here to enter into fully, and to defend the natural theory, by which is explained the manner in which spiritual impressions are even more easily propagated than is generally supposed possible in the

matter-of-fact and tangible world. That numerous class of materialists who wish to turn the spirit of Holy Writ into a subject of every-day life, that it may not appear that there is anything concealed in the sacred book, for which they have no understanding, will not be convinced; and for those others, it would be superfluous, who, under the mild influence of a higher light, build at that temple of the eternal spirit, which will endure for ever.

With Moses himself, the great man of God, we find no less remarkable appearances. The visions of Moses were principally dreams—some of them ecstasies; and added to this, he was initiated into the secrets of the Egyptians, whom he far surpassed in miraculous power; and on account of his extraordinary piety and wisdom was chosen to be the saviour of his people from the bondage of Pharaoh. His visions were manifold; even the whole guidance of his people and their legislature proceeded from the depths of his mind. If we look upon this as the fruits of inward contemplation, or as the consequence of a direct command through the voice of God, as, according to the Scriptures, the Almighty spoke directly to Moses, it is in the first case a purely magical contemplation; in the last case, if we rather incline to the belief, we shall find confirmation in the idea that a pious mind is open to the divine influence, and can perform miraculous actions.

Moses received his first vision on Mount Horeb, where he was still tending the flocks of Jethro, his father-in-law. Exodus, iii. 2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked and behold the bush burned with fire, and the bush was not consumed. And the Lord said to him, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Moses, the prophetic seer, acquainted with the misery of his brethren, and full of religious enthusiasm, with a glowing imagination, was placed in such a position with his father-in-law, Jethro, in Midian, that he had time and opportunity, as a shepherd in the wilderness, to sink his mind in religious contemplation until he heard the voice of God, and saw the means and ways of becoming the leader and shepherd of his people. His innermost heart

was opened to the voice and influence of God, who appeared to him as a light in the burning bush which did not consume, and with whom he conversed, having covered his face. We see in Moses the inward psychological contest of fear and hope, of vacillation and confidence; of resignation, veneration, and obedience; of reliance, and, lastly, of enthusiasm, which overcomes all worldly obstacles: he was provided with superhuman powers to command the elements, and to give evidence of the power and glory of God by miracles. Moses passed much time in such ecstasies during his journey in the desert and during his seclusion among the mountains, and was regarded by his people as more than human. The visions of Moses referred to the present and future, as well as to the events passing immediately around him. He not only gave his laws from the Mount, but also beheld from thence the sacrifice made to the Golden Calf; he saw that he could only preserve Israel from returning to idolatry, and prepare it for a purer mode of worship, by a long isolation in the desert, from the influence of the surrounding Pagan nations, and by a severe legislature in Canaan. From these intimations we may direct attention to the visions of Moses, his power of transferring the light of prophesy to others, as a magnetic *rapport;* the kinds of sacrifices; blessing with water, oil, and blood, and by the laying on of hands; as well as his remarkable commands against the participation in sorcery, false prophesy, exorcism, and the questioning of the dead.

Of some proceedings similar to magnetism, the most remarkable are the staff with which Moses performed his miracles before Pharaoh, and the stretching forth of his hands before which the sea divided. Exod. xiv. 16. "But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea." This stretching forth of the hands, and the miracles wrought thereby, are not without a deep meaning. With this staff he struck the rock in Rephidim, and caused water to pour forth to calm the thirsting and murmuring people. Exod. xvii. 15: "And the Lord said unto Moses, go on before the people, and take with thee thy rod, wherewith thou smotest the water, and thou shalt smite upon the rock, and there shall

come water out of it, that the people may drink." And when Amalek came and fought against Israel, Moses said to Joshua,—Exod. xvii. 9, 11—"Choose out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand. And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed."

The gift of prophecy appears to have been communicated to the pious elders of Israel through communication with Moses; for we find, Numb. xi. 23—29, "And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. And Moses went out and told the people the words of the Lord, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass that when the spirit came upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad and the name of the other was Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. And there ran a young man and told Moses. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!"

The various conditions of inward sight are clearly defined in the writings of Moses. When Miriam and Aaron spoke against Moses, on account of the Ethiopian woman whom he had married, they said, Numb. xii. 2—8, "Hath the Lord indeed spoken only by Moses? hath he not also spoken by us? And the Lord came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they came forth. And he said, Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision. My servant Moses is not so, who is faithful in all mine

house. With him will I speak mouth to mouth, even apparently, and not in dark speeches." Thus, therefore, there were among the Israelites, as among all other nations, and especially in our magnetic phenomena, visions, in dreams or the language of a dream, or dark words and symbols, as is particularly the case in the lower stages of sleep-walking; but in the highest state of vision in the purest minds, as Moses', it is a direct contemplation of truth.

In the oral intercourse of the Lord with Moses, and the vision of his form as Biblical expressions, we must not take the letter but the meaning of the Scriptures. For the Lord speaks in revelation as by light, and not with a mouth; neither is he visible to corporeal eyes. Thus the Lord says at another place, "He who beholds me cannot live." This language is the expression or impression of the divine words and the reflection of the eternal light; it is the spiritual communication and revelation of the divinity to mankind, which, according to the degree of illumination, is variously accepted and understood by men: as in material nature light produces various effects according as it falls upon near or distant, dense or thin, hard or soft, substances. This language was understood by the prophets and inspired men of all ages, who were certainly unable to render the received light otherwise than in the language of the lips, although that which they felt was simpler, more impressive and spiritual, than any such interpretation could be. The influence or word of God consists in an influence of the divine light by which the soul through which it penetrates is as it were electrified. God, as the centre, only influences the centre of all things,—that is, the soul and the outward manifestations follow naturally. Not less remarkable is it that the bite of the serpents was cured by looking upon a brazen serpent: we find, Numb. xxi. 4—9, as follows,—"And the soul of the people was much discouraged because of the way, and the people spake against God and Moses. And the Lord sent fiery serpents among the people, and much people of Israel died. Therefore the people came to Moses and said, We have sinned; pray unto the Lord that he take the serpents from us. And Moses prayed for the people. And the Lord said unto Moses,

Make thee a fiery serpent, and set it on a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live."

The visions and prophecies of Balaam the son of Beor, to whom Balak sent messengers that he should curse Israel, are very remarkable. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more,"—Numb. xxii. 18. The most remarkable of his predictions is that of the star of Jacob (Numb. xxiv. 4, 10, 16, 17, 19), in which he foretells the advent of Christ. "And the spirit of God came upon him, and he took up his parable and said: Balaam the son of Beor hath said. He hath said, which hath heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open,—I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel. Out of Jacob shall come he that shall have dominion." That not alone the sacred seers had visions is shown by the history of Balaam. Balak, the king of the Moabites, wished, through fear of the Israelites, to join the Midianites. But, as neither of the allies had any desire to fight, they wished to have recourse to magic; and as they themselves had no soothsayer they sent to Balaam at the water of Pethor, who was celebrated for his powers as a soothsayer and magician. The messengers came to Balaam with the reward of the soothsayer in their hands,—and we may therefore suppose that it was customary to pay for his predictions,—and begged him to curse the strange nation. Balaam told them to remain overnight; and in the morning he announced to the messengers that God had not permitted him either to curse the people or to go with them to their country, for that that people had been sent by God. Balak, in the belief that he had not sent sufficient presents, sent others still more magnificent, that Baalam might be prevailed upon to go to him and curse the people. Balaam, a mixture of faith and vacillation, of love of truth and avarice, of true prophecy and the black art, said to the servants of Balak,—"If Balak would give me his house full of silver and gold, I cannot go

beyond the word of the Lord my God, to do less or more." And yet, after he had communicated with the Lord during the night, he arose and saddled his ass, to go to the prince of the Moabites; and at a later time he gave to these enemies of Israel the counsel how they could lead them to idolatry. Now follows the history of the perfectly somnambulic Balaam. He, being inclined to inward visions, became at variance with himself, wishing to serve God and mammon. His conscience racked him. "And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against them." The ass, seeing the angel with the drawn sword standing in the way, turned aside into the field, and being forced by Balaam crushed his foot against the wall,—upon which he struck him; and there being no room to turn aside to the right or left, the ass fell, and Balaam's anger being roused he struck her with his staff the third time. Lastly, the ass spoke to him, upbraiding him with his treatment, and he so far recovered himself that he, instead of the ass, saw the angel. But his conscience tortured him; he acknowledged his sin, and wished to return: but the angel permitted his journey with the condition that he should not speak otherwise than as the Lord placed in his mouth: this he kept against all promises and attempts of Balak, so that "he went not as at other times to seek for enchantments, but he set his face towards the wilderness," and according to his inspiration blessed the people of Israel instead of cursing it; foretelling its increase, and afterwards prophesying the star of Jacob.

This false prophet had no genuine inspiration, but he was and acted like one of our magnetic seers. For he always went on one side in silence when he wished to prophesy, that he might concentrate his thoughts inwardly without outward distraction, which true prophets do not. 2. The inward eye was open, while the outward senses were closed—"the man whose eyes are open;"[1] for evidently the Angel with the sword was a vision, and the speaking ass was nothing wonderful to him, which certainly could not be the case in the usual waking state. According to the Arabic, Balaam means "the man with the closed eyes," which occasioned Tholuck to compare Balaam's visions with magnetic ecstasy. 3. Balaam was so little able to distinguish

his subjective visions from the objective reality, that the speaking ass did not surprise him; and he, when he had recovered himself, saw the angel standing before the ass, and bowed his countenance before him. 4. He used certain means of producing ecstasia which true prophets do not; for he secluded himself, and must have been well aware of the influence of locality, as he was led by different places to produce visions which should be acceptable to Balak. He must even have been accustomed to use "magical means;" for it is said that "when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times to seek for enchantments, but he set his face towards the wilderness." 5. Lastly, Balaam's ecstasies were uncertain and various, like those of magnetism; their ideas and expressions often symbolical,—as, for instance, we find, "He crouched, he lay down as a lion, and as a great lion." The false prophet then returned home, and appears at a later time in the Midianite camp, where he at length fell by those Israelitish bands who were sent by Moses against them.

During the age of the Judges and Kings, dreams and prophetic visions were synonymous.

In Numb. xxvii. 18—21, we find that when Moses prayed for a worthy successor, "The Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hands upon him, and set him before Eleazar the priest, and before all the congregation; and Eleazar shall ask counsel for him." I have already quoted many passages from the Bible in which the dreams and prophetic visions were synonymous; they even understood under the term dreamer, a prophet,—so well known and important were their dreams. "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by visions, nor by the prophets" (I. Sam. xxviii. 5, 6.)

"If there arise among you a prophet or dreamer of dreams, and giveth thee a sign or a wonder, and he sayeth, Let us go after other gods, thou shalt not hearken unto the words of that prophet or that dreamer of dreams, for the Lord proveth you, to know whether ye love the Lord your God with all your heart and with all your soul"—(Deut.

xiv. 1—3.) From this we may conclude that others had prophetic dreams, who were no prophets, and were not pure in heart.

It would occupy too much space to enumerate all the visions and actions of the prophets. Yet some of them cannot be passed over in silence. In I. Samuel, chap. xvi. we find the history of Saul, who, after the spirit of the Lord had departed from him, became melancholy and troubled, and could only be relieved by music. "But the spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him. And Saul's servants said unto him: Behold, now, an evil spirit from God troubleth thee. Let our Lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp, that he shall play with his hand, and thou shalt be well. Wherefore Saul sent messengers unto Jesse, and said, send me David thy son. When the evil spirit from God was upon Saul, David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him."

When Saul saw the host of the Philistines his heart failed him, and he called upon the Lord, and the Lord answered him not, neither by dreams, nor by illumination, nor by prophets. "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, thou shall not hearken unto the words of that prophet or dreamer of dreams." Saul was seeking after signs and wonders; asking Samuel concerning his lost ass; seeking the witch of Endor, and consulting deceitful dreams. Samuel said to him, "Wherefore dost thou ask of me, seeing the Lord is departed from thee? moreover the Lord will deliver Israel with thee into the hands of the Philistines."

In the Books of Samuel, who even as a boy had ecstatic visions, we find several prophetic visions. Those of Samuel and David were the most remarkable. And Saul also prophesied till the spirit of the Lord departed from him. The history of David, who when in years could not become warm, although he was covered with clothes, has been already mentioned. A virgin was obliged to sleep in the king's arms, and caress him, by which means the old king was warmed (I. Kings, i. 1.)

Among the prophets of the old covenants, none were more elevated than Elijah, whose name expresses the idea of all classes of higher being. Besides teaching the most vital doctrines, we find a history recorded which is of great weight in regard to magnetic treatment, and, as a remarkable instance of recalling apparently dead persons to life, deserves a literal quotation:—"And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore that there was no breath left in him. And she said unto Elijah, what have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, give me thy son; and he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. And he cried unto the Lord and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? And he stretched himself upon the child three times and cried unto the Lord, and said, O Lord my God, I pray thee let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child and brought him down out of the chamber into the house and delivered him unto his mother; and Elijah said, see thy son liveth" (I. Kings, xvii. 17—24.)

Of the same kind, but still more remarkable, is the striking instance of powerful magnetic influence in the account of the recalling to life of the Shunammite woman's child by the prophet Elisha: II. Kings, iv., 18—37. "And when the child was grown, it fell on a day, that he went out to his father to the reapers. And he said unto his father, my head, my head. And when he had taken him and brought him to his mother, he sat on her knees till noon, and then died. And she went up and laid him on the bed of the man of God, and shut the door upon him, and went out." She now went to the man of God, who lived on Mount Carmel, to seek aid. "And when she came to the man of God to the hill, she caught him by the feet. Then she said, did I desire a son of my Lord? did I not say, do not deceive me? Then he said to Gehazi, gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute

him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child. And the mother of the child said, as the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, the child is not awakened. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, call this Shunammite. So he called her. And when she was come in unto him, he said, take up thy son."

What may we learn from this? Before all things that it required a man of God like Elisha; secondly, that he must have been well acquainted with the transmission of the power through conductors, or he would not have sent his servant on before with his staff, to awaken the child by merely laying it on his face. Thirdly, the command which he gave his servant, not to address any one on the way, has a deep signification. He was, namely, to direct his attention solely to the important object of raising the dead person, and not to allow himself to be turned aside from it by any cause whatever: a proof how necessary and important it is that the magnetic physician be entirely free from interruption, in order to occupy himself solely with his patient. Fourthly, the manipulation in this case is unsurpassable. Fifthly, it is a proof that patience and application are requisite in magnetic treatment; that no tree can be overthrown with one blow; for Elisha rose after a short time and walked to and fro in the house, and it was only in the second attempt that the child sneezed. We can also learn from Elisha (and Saul) that the clearer conditions of the inward senses may be especially called forth by music. For when Elisha was to prophesy to the Kings of Israel and Judah against the Moabites, he said, "But now bring me a minstrel. And it

came to pass, when the minstrel played, that the hand of the Lord came upon him." That the curative effect of laying on the hands was known to them is shown by the passage in II. Kings, v. 11, where the Syrian captain said, "Behold I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper."

We often read that the bones of saints have performed miracles after their death, and have cured sickness. This was also the case with Elisha, for we read (II. Kings, xiii. 20) —"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass, as they were burying a man, that, behold, they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived, and stood up on his feet."

If, however, it were supposed that in the earliest ages men were only capable of prophecy and inward contemplation, we may quote instances from the Bible of women; as for instance the witch of Endor, to whom Saul went in person, the prophetess Huldah, Deborah, and the woman Lapidoti, &c.

Let us turn again to the history of the people of Israel, and to the early Oriental nations, and compare the magic among them with that of later ages. We find many and striking differences. In the first place, as I have already remarked, the Israelites stood alone among all the surrounding Pagan nations, and magic among them had a peculiar form. For although the Jews had spent so long a time in Egypt, they carried with them but little of its magic; that is, of the real theurgic magical arts, which are perfected by natural powers and human inventions. The magical ecstasies and miracles were rather inspirations of Divine power; and the influence of the black art, producing supernatural effects by natural means, was forbidden under severe penalties. In heathendom the contrary is everywhere the case, as there the true knowledge of the divine nature was either entirely wanting, or was distorted by traditions, or obscured by mysteries. As, for instance, in Egypt, *Æther*, the dark night, was worshipped as the unknown being in *silence*, while the

Jews hailed the light of the unity of God with hymns. The power of natural principles was dominant in the whole of heathendom, and dragged down mind to the earth. The true divine magical influence was hidden from the erring races by a veil through which only a few stray rays penetrated. The light shone in the darkness, but the darkness comprehended it not. "Heathendom was only capable," says Hamberger, "of receiving a few single rays, as it were obliquely, while the chosen people of God, who descended from Shem, enjoyed not a peripheric, but a central revelation of God. They were a people dedicated to the Lord. He had chosen them as his people from all the nations of the earth."

Israel was destined, not so much to grasp the outward glory of God, as to comprehend his inward nature; to be led still deeper into the holiness of the Divine Being. This could not, however, be achieved at once, and if it was not Israel alone who was to be blessed, but all nations of the earth were to be blessed through Israel, this could only be brought about by degrees and through time. "Longing, or love," says Schlegel, "is the beginning and root of all higher knowledge and divine wisdom. Patience in seeking, in faith, and in the struggle of life, is the middle of the way; but hope alone, the end, remains here for man. The necessary epoch of preparation, of gradual progression, may not be overstepped or thrown aside in this noble struggle of man. Until this is sufficiently observed, the character and even the history of the Hebrew nation cannot be understood. The whole being of this people was built upon hope, and the highest point of their inner life was placed in a far distant future. In this also consists a principal difference between the sacred record of the Hebrews and those of other ancient Asiatic nations. In the oldest records of the other nations, in the really historical portions, the eye is always directed towards the glorious past, with a melancholy feeling of that which the world and man had lost. Of all the abundance of these touching recollections, and of the most ancient records, Moses in his revelation to the Israelitish people made but sparing mention, wisely choosing only that which was indispensable and necessary for his people, and the divine intentions concerning it. As

these writings from those of the first lawgiver, who raised his nation from the nature worship of Egypt, to those of the prophetic king and psalmist, and to the last admonitory words in the desert, are, according to their contents and the inward sense, prophetic writings; the nation may be called a prophetic one in the highest sense, and is accepted as such historically, having been and become so in its existence and strange fortunes."

"The guidance of the Jewish nation," says Molitor, "gives the most clear proof of the truth of their God and religion. In all other nations there certainly were oracles; they were questioned on all important points, and no action of life was undertaken without the advice of the gods being asked. In no single pagan religion do we find a truly positive, divine guidance; man stands alone in his own power. It is far different in the Israelitish people, which was nothing in itself and alone, but whose whole being and guidance were evidently the work of the Divinity. Where is there a people which has such an ethical legislature? Where shall we find a nation in whom humility, obedience, and the most child-like resignation to God, is made the first duty of life; chastisements regarded as a proof of love, and man guided to his destination in humility and suffering? We certainly find in heathendom trials, but they are only trials in valiantly overcoming the temptations of evil. Nowhere do we find a word of praise of humility and self-denial. Moses, for instance, is called the most humble of men: is this praise which was ever bestowed upon heathen heroes?" (Cabbalah, Part iii. p. 116.)

A material difference is evident between the Israelitish and heathen seers. If even the magical appearances proceed universally from natural capabilities, here as elsewhere; if the imagination and sympathy, and the outward natural influences, produced similar effects, and if the Israelites learned much from the Egyptian mysteries—as, for instance, the prophetic schools, the inspiring dances and songs—yet we shall find, as regards the motives and effects, so great a difference, that it deserves to be remarked upon here. Having already given the particular signs of the true prophets, the signs of the false prophets are as follows:—

1. The magician, the Indian Brahmin, the mysterious

priest, produces ecstasy through his own will, and by self-chosen means, attaining, at the same time, his supposed union with God; Moses and the true Israelitish prophets received the call to serve God unexpectedly.

2. The magician raises himself, through his own powers, to a higher state than the surrounding world; he, therefore, intentionally secludes himself, and this seclusion even becomes a command: through this follow exclusions and gradations of rank, as the Indian and Egyptian castes, which produce a decided influence upon all the relations of the world and mind. Moses and the prophets are in seclusion rather from inward passive fear; suddenly the call is heard, and they follow in humility, with countenance covered with their garments. The redemption of the people of Moses did not proceed from his own will, and he himself does not desire any pre-eminence; he does not separate the classes, but he separates the united people from the blind heathendom, and sanctifies it to the Lord; he himself is the announcement of the belief in God's universal government; of future rewards and punishments; of the love of God, of order, and of justice.

3. Contempt for the world, and pride of their own worth in a life of contemplation, are found in the magical seers. A wise use of life, an obedient service of God, and a continual remembrance of man's sinful nature, cause the true prophet to pray for divine aid, illumination, and knowledge of the truth, and for the power to obey a higher will than his own. To the Brahmin, for instance, this earth is a hell, an existence of trouble; to the prophet, it is a school where he may gain true happiness and peace through the fulfilment of his duties.

4. The magicians are themselves lawgivers; the prophets are child-like and obedient disciples,—the declarers and expounders of the revelations of God.

5. There we find the means of producing ecstasy, with contempt and renouncement of the world, and unnatural chastisement of the body. Here the world is arranged for a regulated use of life; the prophet uses no means to produce ecstasy; he utters the received word of God without preparation, and imparts it to his brethren; he lives with his fellow men, and does not mortify the body.

6. The vision itself is, in the highest ecstasy of the

magicians, a kind of radiance, sunk in which, the world, with its signification, and perhaps even the inward constitution of the mind, may be clearly shown to them, as to our clairvoyants. But their lips are silent in the delight of the ecstasy and the dazzling radiance of a self-illumination: from this cause arise the many confusions of truth and falsehood, of impressions of the mind and pictures of the fancy in broken and inharmonic shapes, of spasms and contortions of the body and soul, as they appear fleetingly and in confused masses in our somnambulists. Their visions are, like those of the somnambulists, not always to be depended on, and require an explanation, not being always understood in their proper sense. In the prophets, visions are illuminations and reflections of a gentle divine light upon the mirror of a pure mind, which retains its individuality, and remains in conscious dependence and connection with God and the outer world; their visions refer to the common affairs of life, religious and civil; the prophet speaks, and his words are doctrines of truth, clearly expressed to all ages of mankind, and intelligible to every one. He seeks and finds his happiness, not in ecstasy, but in the pleasures of his mission, in spreading the word of God; not in secluded reflection, but in the communication and active co-operation with his fellow men; the true prophet is, therefore, not lost in inward contemplation, nor does he forget himself in the world, but remains in active communion with God, and with his neighbours, in word and deed.

Lastly,—

7. As in the varieties of inspiration the motive and proceedure differ, so do also the object and the result. The Indian magicians complain of the gradual degeneracy of the mind from its original brilliancy, in the different periods of the world, in perishable nature, and the realms of death; and deplore the misery connected with this—the discord—the confusion and distraction of the mind, as we find it to be the case among the various heathen nations. On the contrary, how much has not the illumination of the mind, through true prophets, in respect to religion and the arts, increased and risen in construction and harmony by a steady progress. Engrafted upon Judaism, the spirit of Chris-

tianity, which is spread over the West, extends its power still further: and, while in heathendom everything is sinking into unconsciousness and night, through unfruitful communion, here, by active belief, mountains are removed, and seeds sown in mutual assistance, whose fruits will only ripen to our use in the other world, towards which our endeavours should be directed.

The object of life is to the magician his inward contemplation; the true prophet lives in faith, and not in visions.

Historians and philosophers of modern times have regarded the ecstatic phenomena of the Israelitish prophets, and especially of the Apostles, as identical with magnetic clairvoyance. Towards the explanation and closer consideration of this subject, we may add the following to the quotation already given.

True prophets are especially called by God, and influenced by the Holy Spirit to announce the will and counsel of God. They are called seers, men of God, servants and messengers of the Lord, angels, guardians. The distinguishing marks of a true prophet of the Old Testament were:—

1. That their prophecies agreed with the teachings of Moses and the patriarchs (Deut. xiii. 1);—2. That they should prove true (Deut. xviii. 21; Jeremiah, xxviii. 9); 3. That they should perform miracles, but only when a particular covenant was to be formed, or a reformation of a degenerate age should be brought about; 4. That they should agree with other prophets (Es. viii. 2, Jerem. xxvi. 18);—5. That they should lead a blameless life (Jeremiah, xxvii. 4; Micah, ii. 11);—6. That they should show holy zeal for God's works (Jeremiah, xxvi. 13);—7. That they should have an impressive delivery (Jeremiah, xxi. 28, 29). Their duty consisted in, firstly, instructing the people, especially when the priests, whose duty it particularly was, were negligent;—secondly, in replacing the worship of God upon its former footing (2 Kings, xvii. 18; Ezek. iii. 17);—thirdly, to foretell future events, and, therefore, also to ask the counsel of God (1 Kings, xiv. 2, 3; xxii. 5, 8);—fourthly, to pray for the people and avert the threatened punishment (Gen. xx. 7; Kings, xix. 2);—and fifthly, that they should commit the will of God to writing (1 Chron. xxix. 9).

The same, on the whole, may be said concerning the Apostles, the messengers and announcers of the living word. They are called messengers, because Christ himself chose and sent them over all the world, to bring about the reconciliation with God, and to gather together the chosen. They did not offer themselves for this service, but Christ called them directly, and verbally imparted the teaching to them, that the Messias had appeared, and given them the power of working miracles through the word of the Lord. Their new teachings, namely, are very different to those of prophets of the Old Covenant,—repent and believe in the gospel, by which you will show that you love God above all, and your neighbour as yourself. Their life itself is a faithful following in the footsteps of their Lord and Master, in word and deed, in action and suffering.

If we bear these definitions well in mind, no one can find it difficult to distinguish between magical and magnetic clairvoyance, and prophetic inspiration; not to over-estimate the former and not to depreciate the latter. For although the appearances are similar at first sight, yet the difference is easily perceptible if we regard them according to their meaning, form, and their intention or object.

According to the originating cause, the difference consists in the magical and magnetic clairvoyance being in most cases of human origin, and having grown up in diseased ground, although it may be developed by the art of the physician, or by accident, or by its own innate power; an abnormal state of the health is, however, always the result, and sleep with a suspension of the outward senses is the first requisite. If there be a greater predisposition in certain individuals, there must be a physiological cause in the body itself; and if circumstances assist sleep-walking in others, it belongs to the kingdom of nature, which grasps the clairvoyant in strong bands, and still remains the ruling influence, even when he reaches the highest states.

Prophetic inspiration is not produced by nature or by man; its impulse is the Holy Spirit and the divine will. The divine call comes unexpectedly, and the physical condition is not regarded; the physical are never the influencing powers, but remain dependent upon the mind, which uses them as the instruments to purely spiritual ends.

A sleep-life with deadened functions of the senses and physical crises are not found here.

Secondly, magnetic clairvoyance treats immediately of the health and the individual life, or, at least, of some circle of human existence. The clairvoyant directs his attention at will upon subjects chosen by himself, at least in most cases, or he expounds his own visions; conducts his affairs, or the affairs of those around him, as if influenced outwardly, without any active enduring self-reliance or activity beneficial to the community. Human nature, affection and inclination, are never entirely wanting in the magical circle of the seer, and the working of his will and belief shows no supernatural and enduring effect, either upon himself or those around him.

The true prophet is subject to no change of form, but always exhibits similar actions, announcing Him who is the beginning and the end, and who has made all things. The prophets are not alone seers, but instruments of the divine will. To teach the true knowledge of God with the extension of his kingdom, which is truth and love, is his sole occupation, and he strives against lies and wickedness to overcome the world. That which is perishable and worldly, egotism and sensuality, health, riches and honour among men, and dominion over others, does not regard him. The prophet does not preach a present, but a future happiness, and the true peace of God, in the hope of eternal life in the divine presence; and not from personal impulse and pleasure, or from worldly views, but through God's inspiration, as the willing vessel of a continuous illumination; as the model in action and life; as the servant and mediator between God and all men—between time and eternity—between heaven and earth, through prayer. In word and deed the prophet remains in living and uninterrupted communion with God and his fellow beings. He does not seclude himself; does not sink into his own visions, feelings, and personal concerns. The prophets regard not individuality, but the fate of nations and universal events, and therefore they are able to perform supernatural and superhuman actions, strengthened by the all-powerful influence of their will and faith, as well upon their own bodies as upon others, and

over all outward nature in its temporal and local boundaries. Sudden conversions and changes of belief; immediate cures of difficult and tedious complaints; warnings of threatening dangers, and assistance to those requiring it at a distance; comfort and strength in trial and suffering, are proofs of this divine higher power.

Thirdly, clairvoyance is a phenomenon arising unintentionally, and, on the part of the seer, without object; or the object is the temporal well-being, the restoration of health, or some discovery of secrets; nourishment for curiosity and enquiry. Possibly in the highest and rarest states the inspiration may strive after a higher and nobler object. In the prophets, as we have said, the object is the revelation of the divine word to man; the extension of God's kingdom on earth; the ennobling and happiness of the human race. Impelled by the spirit of God, on whose assistance they rely, their endeavour is no other than to spread the light of truth, to strengthen the struggling against evil, to awaken love and mutual aid and assistance; to spread peace and universal happiness. Personal advantage, self-interest, is not regarded by the men of God. The foundation of their power is faith in the power of God; and they obey all commandments through love, the first of all virtues; for the fruit of the spirit is love (Gal. v. 22); and God gives wisdom to those who love him, and love is his banner above them.

The people of Israel give evidence of these differences:—

(1.) That the causes of the inward visions were really objective; that, therefore, there is something else besides reason which influences and acts upon human existence, and, moreover, directly upon the innermost one of the mind, while the peripheric side of the daily and natural senses is either totally inactive, or at least stands in a very subordinate position.

(2.) That there is a high spiritual region, which acts positively and dominantly upon human reason, and makes revelations to it which are not of usual occurrence, or mere flights of the imagination, illusions, or hallucinations of abnormal functions of the brain: "The hand of the Lord came upon them."

(3.) The ignoring, or even the sophistical denial of a self-

deifying rationalism, is shown by the whole history of magic and of magnetism, especially that of the Israelites, to be just as shallow as that pantheistic natural philosophy which confuses all things together, and regards the prophets and saints merely as somnambulic seers in a somewhat higher stage of a telluric sleep-life.

(4.) Notwithstanding this, however, these appearances have the greatest resemblance to those of magic and magnetism, as well in the anthropological expression as in the objective representation; as also the manner of influencing, as we have seen, clearly reminds us of the magnetic manipulation. While the prophetic revelations correspond to the purest forms of clairvoyance, where dream-visions and foretelling of events and fortunes are met with, we shall still find, particularly in the old covenant, many preparations and conditions which we have met with among the magicians of the East. Seclusion in abode, solitary places, fasting, and contemplation, are seen in most of the prophets. They speak, like clairvoyants, of an inner divine light, and of a radiance which illuminates them, but they recognise this light as the Eternal Spirit, whose hand is upon them, and, as the Psalmist says, "they walk in the light of his countenance."

They describe the divine light as a suddenly awakened perception, and often in the most impressive symbols, of which the most remarkable is the vision of Daniel (chap. x.) near the great water, Hiddekel, which may serve as an example. "In those days I, Daniel, was mourning three full weeks. I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I, Daniel, alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my come-

liness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright;—fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spoke, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord?—Then there came again and touched me one like the appearance of a man, and he strengthened me. Then said he, Knowest thou wherefore I come unto thee? and now will I return. But I will show thee that which is noted in the scripture of truth." As an explanation of this vision, we may quote the following passage from Passavent.

"Such a condition, such a penetration and illumination of the human mind, can only be explained by the original relationship of the created and the Creator. The created mind does not exist for and in itself, but only in connection with the absolute being. As the mind is more perfect, so is the communion freer and more intimate between it and the Creator. And man is in such a case the free instrument, the coadjutor of God. That which may be said of human nature in general, and of all mental powers of perception and performance, applies as well to religion, in which the human mind is active and much freer from earthly nature, and from the boundaries of time and space. If we, therefore, say that the highest magical influence is that when the human mind becomes a divine agent, we shall be justified in believing that the highest magical perception is a divinely illuminated prophetic power—a spiritual contemplation, which is awakened and guided by the divine spirit.

If we, therefore, regard the intimate communion between the creation and the Creator as the end and object of created spirits, we may also regard the sacred power of the seer as an anticipation of a higher and perfect state, in which man perceives himself as he is spoken of in I. Corinthians, xiii. 9,—and in which his spiritual vision reaches such a degree of perfection that he is no longer fettered by the laws of an inferior nature. But, as man must raise himself to the good as well as receive it, this law will be repeated as man rises to various stages of the universe, and is illuminated by its light in various ways. Regarded in this manner, the power of the divine seer cannot be looked upon as isolated from other spiritual powers, which may come upon man as something foreign to his nature, but rather as a certain form of a normal or regenerated mental activity. The soul of man, the similitude of God, becomes, in the measure as this similitude is unobscured, the reflection of the divine being" (Passavent, Lebens magnetismus, 2nd edition, p. 109.)

It is only requisite to mention in a cursory manner that God made use of the nobility of mind in Israel to carry out his plans for the redemption of mankind, and that the people, inclined to heathen gods, to disobedience and murmuring, were only to be led to the final destination through long sufferings and severe penalties. The road from Ur in Chaldæa to Canaan, which the Patriarch Abraham followed, was a long series of hardships, when leading from Egypt to the promised land. On account of their continued hesitation between the service of the Lord and that of the heathen gods, the people of Israel were compelled to wander for forty years in the desert, were carried into captivity to Babylon, and their city and temple destroyed; till at length the fullness of misery fell upon them. If Israel is the people representing *man* before God, it is not less the pearl of perfection as well as the mirror of human perversion, which always strives outwardly to seek in the variety of nature, and in distraction of the senses, that happiness which is not to be found here upon earth. The happiness of peace and the glory of paradise are only revealed by the divine word; and to participate in this,

the human mind must acquire two virtues—humility in obedience to the law, and superhuman hope of reaching the goal beyond earthly existence. To learn this obedience to the law, the people of Israel underwent greater trials than any other, and was led to the most resigned obedience. To them as to no other people the laws were revealed through a chosen leader in words of thunder; in order that they should obey them in innermost thought, and not merely hear the words outwardly and superficially. The sacrifices and festivals were not to serve as moments of rejoicing, but they were to be a symbolical manner of regarding the coming of the Messiah, as the flower-bud looks forward to the coming sun. The Ark, the Cherubims, the Holy of Holies, the Pillar of Fire, are, like Solomon's Temple, symbolical manifestations pointing towards the advent of the Lord. That the whole Mosaic system was symbolical and hieroglyphical is admitted by all acquainted with the subject; and the following words clearly show this:—"Make everything in the fashion of that which thou hast seen on the Mount." Moses, the man of God, therefore represents in the history of Israel the commencement of a new period of religious development. The formulæ and ceremonies of the laws were intended to awaken man, and direct his attention to the words of revelation. But long was the interval between the wanderings and the troubles of servitude which followed—from the smiting of the firstborn in Egypt, and the lightnings on Mount Sinai, to King David, with whom a third period commences.

"And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he" (I. Samuel, xvi. 12.)

His father's shepherd, and chosen by the Lord to be the ruler over his people; his obedience to God, and his unshaken hope, did not only acquire for him the name of a man according to God's heart, but he, of the tribe of Judah, and born at Bethlehem, was a foreshadowing of Christ. He was king and prophet, and passed through many sufferings; as a servant of God, he endeavoured to lead the people of Israel to the Lord at Jerusalem; where

at length the mild radiant light of the divine Prince of Peace shone in the night of death from the cross upon the world.

"Now I say that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world" (Galat. iv. 1.)

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Galat. iv. 4.)

The advent of Christ on earth was not an event of chance, not a phenomenon of nature, but a long-determined revelation by God.

The New Covenant.

Having mentioned several of the most remarkable facts of the Old Covenant bearing on magic and magnetism, and referring to the process of human development through the divine will, it is necessary on more than one account to speak of the New Covenant,—to examine those passages which refer to our subject most closely; because, especially in the New Covenant, the magical cures were so numerous, and almost in all cases so entirely without outward remedies, that there appears to be some ground for regarding these cures as nothing more nor less than magnetic in character. Extremes have been maintained by advocates on both sides of the question, to which we must devote some attention. At the end of this section we shall glance at the being and meaning of Christianity in general, as well as the connection it bears with magic in particular.

The men of God in the Old Testament, who performed such great and glorious miracles, were always more human than divine in nature; that is, they represented individual persons and perfections. The entire expression of these perfections was only seen in Christ; he it was who opened the new gate, burst the chains of human slavery, and showed the true image of perfection and wisdom in his glory. Christ again promised man immortality; he again elevated

his spiritual nature to be a temple of the sacred fire, a living altar and incense to eternal peace. In the "Magicon" we find as follows:—"As the first man Adam is the source of all evil, so could no one of his race be the saviour, weakness having no power against strength: it must be a being more than human. As there is none above man but God, this agent must be no other than one possessing the divine powers; having the divine character, to arouse in the soul of man the perception of that which is divine. Even the various opinions of men concerning him show that all powers, all gifts and perfections, were united in him."

"There are men for whom this Saviour has already come, others for whom he is coming, and others again for whom he will come in future times. Since his advent things are becoming more simple, and will continue to become more so, till all temporal things vanish. A great Sabbath of universal love and peace will, as it was in the creation, be the termination. He entered the holy of holies as the high priest, and revealed through his spirit to the chosen, not only the last words of the Old Testament, but also gave them a new and more comprehensive one still, to remove all evils and become invulnerable; for this the sacred exercise of prayer, convincing them that without this they could do nothing, but by him could draw around them all the principles of life. He did on earth that which is to be found above. He was, like the highest wisdom, unceasingly active in doing good, and united the two worlds. This, however, could only be attained to by his, upon the earth, remaining still united with the Godhead, as he had been through eternity. Lastly, he crowned his labours by imparting a spirit, which, through words of fire, awakened reason and life, such as had never before existed. He chose symbols to impart this power. Even man can transfer his weak powers to all things: how much more must these chosen mysteries (baptism by water, and the sacraments) contain a power which in themselves they did not possess! The sacrament is at once bodily, spiritual, and divine, and all in it must become life and soul, as its founder was himself."

"Every true Christian is an expression of this truth and a reflection of his master. He has enthusiasm enough to suppress everything evil in himself; his life is a daily sacrifice

in humility and fear of God: for God's secrets only are revealed to those who fear him: he keeps the commandments of his master in faith and simplicity. Such a man only can join the counsel of peace: whilst the highest human wisdom remains but insecure and perishable, a single ray of this sun makes the world purer and wiser than all the sages of the earth. As all religions have their mysteries, Christianity contains things of power and importance which are indescribable. As long as these sacred things were only known to the few, Christianity was at peace; but when the great ones of the earth began to trespass in this sanctity, wishing to behold everything though with unprepared eyes, and making it a machine of state, uncertainties and divisions followed. Then came high priests who departed from the truth, each one more than the other, till at length a perfectly unshapen mixture—a monster arose. Sophists, who flourished like weeds, now increased the evil through their subtleties, separating that which was united, and changing that which before was life and light into death and darkness. Although here and there traces of purity, zeal, and power, were still visible, yet these were unable to produce any effect, as the desolation was already too universal and too acceptable to the multitude; all these corruptions were the cause that in later ages the edifice of Christianity was shaken even in its very foundations. But one step from Deism to absolute ruin. Deism produced a still more dreadful successor, Materialism, which declares the connection of man with the higher powers as pure imagination, and believes in nothing but its own individual existence. Strange that the first races sinned through gigantic undertakings; that the latest, on the contrary, through nullity. But there is a truth whose sacredness can never be shaken, and which will endure with the earth."

If, however, man gains through his reconciliation and return to God, and his truly Christian life, the powers which our Saviour promised to all his followers,—namely, to "handle serpents, heal the sick, and cast out devils," and this in the same degree in which the Saviour did it himself (John, xiv. 12); and if such a true Christian really does greater wonders than man in his usual life of the senses is

capable of performing, as we have seen in the Apostles and the Saints of all ages, we must still regard that man as human.

I have already spoken at length of the Christian manner of healing the sick, and I again revert to it from the fact that the actions of Christ and his Apostles bear peculiarly on our subject. They did not use secret medicines or miraculous essences, but the power was in themselves, and they cast out devils, raised the dead, healed the sick and lame, through the Divine aid and laying on of hands; and caused the blind to see and the dumb to speak. To prove this, though without any intention of calling them purely magnetic actions, but regarding them as divinely human miracles, I shall mention several cures by Christ and his Apostles, as they are revealed by the Evangelists and in the Acts.

"When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed" (Matthew, viii. 1.)

"And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour" (Matthew, viii. 5—13.)

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever. And he touched her hand, and the fever left her: and she arose, and ministered unto them" (Matthew, viii. 14; Mark, i. 29.)

"When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick" (Matthew, viii. 16; Mark, i. 32; Luke, iv. 20.)

"And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee" (Matthew, ix. 2; Mark, ii. 3.)

A woman who had suffered under an issue of blood for twelve years touched the hem of his garment: "For she said within herself, if I may but touch his garment I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter be of good comfort; thy faith hath made thee whole" (Matthew, ix. 20—22.)

"And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise: he said unto them, give place; for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose" (Matthew, ix. 23—26.)

"And when Jesus departed thence, two blind men followed him, crying, and saying, thou Son of David, have mercy on us. And Jesus saith unto them, believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, according to your faith be it unto you" (Matthew, ix. 27—29.)

The man with a withered hand was healed through the words, "Stretch forth thine hand. And he stretched it forth, and it was restored whole, like as the other" (Matthew, xii. 10—13.)

The daughter of the Canaanite woman, who was tormented by a devil, was cured according to her faith (Matthew, xv. 22, 28.) "And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others; and cast them down at Jesus' feet; and he healed them" (Matthew, xv. 13; Luke, vii. 22.)

The lunatic who fell into the fire and the water could not be healed by his disciples. "But when Jesus rebuked the devil he departed out of him: and the child was cured from that very hour." Jesus said to his disciples they could not cast out the devil "Because of your unbelief: for I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible

unto you. Howbeit this kind goeth not out but by prayer and fasting" (Matthew, xvii. 15—21.)

"And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, have mercy on us, O Lord, thou Son of David. So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him" (Matthew, xx. 30, 34.)

"And the blind and the lame came to him in the temple; and he healed them" (Matthew, xxi. 14).

"And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice. And Jesus rebuked him, saying, hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not" (Luke, iv. 33.)

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one of them, and healed them." (Luke, iv. 40.)

"Now when he came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on her, and said: weep not. And he came and touched the bier,—and he said—Young man, I say unto thee arise. And he that was dead sat up and spoke" (Luke, vii. 12—15.)

"And certain women, which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna, ths wife of Chuza, Herod's steward, and Susanna, and many others" (Luke, viii. 2, 3.)

"Then the devils went out of the man and entered into the swine" (Luke, viii. 33.)

"And behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in nowise lift up herself. And when Jesus saw her he called her to him, and said unto her, woman, thou art loosed from thine infirmity. And he laid his hands on her,

and immediately she was made straight and glorified God" (Luke, xiii. 11—13.)

"And there was a certain nobleman whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Gallilee he sent unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Jesus saith unto him, go thy way; thy son liveth. And as he was going down his servants met him, and told him, saying, thy son liveth" (John, iv. 47.)

The man who had an infirmitythirty-eight years, whom no one would carry unto the water of the Pool of Bethsaida, was healed by the words "Rise, take up thy bed, and walk" (John, v. 2—8.)

The man who had been blind from his birth was healed by applying earth and spittle. "He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay; and said unto him, Go wash in the pool of Siloam: and he washed and came seeing" (John, ix. 1—7.)

In a still more remarkable manner St. Mark relates the cure of a blind man by Christ. "And he cometh to Bethsaida: and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon them, he asked him if he saw aught. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" (Mark, viii. 22—25.)

He awakened the dead Lazarus through an earnest prayer to the Father. "Then when Jesus came he found that he had lain in the grave four days already. It was a cave, and a stone lay upon it. Jesus said, take ye away the stone. Martha, the sister of him that lay dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou wouldest believe thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said: Father, I thank thee that thou hast heard me. And when he thus had spoken, he cried with a loud voice, Lazarus,

come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go" (John, xi. 17, 38—44.)

These are some of the cures performed by our Saviour and recorded by the Evangelists. There are, however, other records of the miracles of Christ, which are narrated in various legends, of which I shall particularly mention one not spoken of by the Evangelists. It is found in Eusebius (The History of Jesus, p. 16, c. xii.), and is quoted by Büsching in his "Wöchentliche Nachrichten für Freunde der Geschichte, &c., 1817, p. 64, Breslau. It is also to be found in Rosegarten's Legends. As a remarkable example of the power of Christ and his fame, of his divine mission and wonderful love, it cannot be unwelcome to the friends of Christianity to give this account of the King Abgarus of Edessa, a cotemporary of Christ, which is contained in two letters,—and from the King to Jesus, and the reply to the same.

The extraordinary fame of the miracles and divinity of Jesus, which had spread into the surrounding countries, and particularly the divine power of healing the sick, induced Abgarus to write the following letter, as he was suffering from a severe sickness:—

"Abgarus, Prince of Edessa, to Jesus the gracious saviour, who has appeared in the flesh near Jerusalem, greeting!

"The distinguished virtues and cures which thou performest without medicines or herbs have come to my knowledge. The blind, as report says, are made to see, the lame to walk, and the leprous clean; unclean spirits and demons are driven out; those who suffer from grievous sickness are healed, and the dead are called to life by thee. Having learned all this, I thought that either thou must be God descended from heaven, or the Son of God, from whom such miracles proceed. Therefore do I write this, praying earnestly, that thou wouldest take the trouble to free me from this sickness by which I am tortured. I hear that the Jews wickedly strive against thee, and desire to do thee great harm. I have but a small town, but it is well ornamented and much renowned, and can provide all necessary things for us two."

In this manner did Abgarus write to Christ. Illuminated by divine light, the true worth of this letter is that it is full of virtue and strength; and it is desirable to hear the reply.

Answer of Jesus to Abgarus the Prince, sent through the messenger Ananias:—

"Abgarus! blessed art thou! for without having seen me, yet thou hast believed. Of me it is written that those who see me shall not believe, but those who do not see me shall believe and live. As regards that concerning which thou hast written to me, I must perform those things which I have been sent to do; when I have done this I shall return to Him that sent me. When I shall have been received, I will send to thee one of my disciples, who will heal thee from thy sickness, and give life unto thee and thine."

After the ascension of Christ, Judas, named Thaddæus, one of the chosen seventy, was sent to Abgarus, and on his journey to him stayed with Tobias. Abgarus, hearing that the disciple whom Jesus had promised him had arrived, (for Tobias told Abgarus that he had received a holy man, coming from Jerusalem, in his house, who had performed many miracles in Jesus' name,) said, "Bring him before me." Tobias went to Thaddæus and said, "Abgarus, the prince, sends me to thee, and desires that thou shouldst be led to him to heal him of the sickness which troubles him." "Let us go," replied Thaddæus; "for this have I been sent." The following morning, Tobias conducted Thaddæus to Abgarus. On his arrival, the nobles of the court were prepared to support Abgarus, and on the entrance of Thaddæus, Abgarus remarked a bright light surrounding the Apostle's head. Seeing this, he humbled himself before Thaddæus. The astonishment of all surrounding him was great, for they saw not the appearance which Abgarus perceived. "Without doubt thou art the disciple of Jesus, the son of God, whom he promised in his letter to send." Thaddæus replies, "As thou hast so much confidence in Jesus Christ, who sends me, therefore am I sent;" also, "If the faith which thou hast in him grows more and more, so will thy wishes be fulfilled." Abgarus replied: "I believe so much in him, that if the power of the Romans did not

hinder me, I would gather an army and utterly annihilate the Jews who crucified him." Thaddæus replied, "Our Lord and Master, Jesus Christ, fulfilled the wishes of his Father, and after that was received again by the Father." Then said Abgarus, "and I believe in Him and in his Father." And Thaddæus replied, "Therefore do I lay my hands upon thee in Christ's name;" and doing this, Abgarus was freed from sickness from that hour.

Here also belongs the legend which relates the sending to Abgarus of a portrait of our Lord. According to some, especially Damascenus, Abgarus sent a painter to Jerusalem for a painting of Christ; but on account of the glory proceeding from his countenance, the painter could not do this. The Lord then miraculously impressed his likeness upon his mantle, and complied with the request of Abgarus in this manner. According to others, Christ impressed his features upon a napkin, which he sent to Abgarus. However this portrait may have been furnished and sent, later events show, as narrated by Damascenus, that such a portrait was extant at Edessa; for, otherwise, we must regard the account of the siege of this town, by the Persian king, Kosroes, as a fable, which we are by no means justified in doing. According to this account, the walls of Edessa, which were built of olive wood, were surrounded by faggots of poplar wood, for the purpose of burning them. The Metropolitan went round the walls with the above-mentioned napkin, on which was impressed the resemblance of Christ. Upon this (divinavi) a violent whirlwind arose, which drove back the flames from the city, and by which all those of the besiegers who were near the faggots were consumed.

That the promises of Christ, that sickness should be healed, were fulfilled, is amply shown in the miracles, by which the Apostles healed the sick as their Master had done. "And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. Who seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said, look on

us. And he gave heed unto them, expecting to receive something of them. Then Peter said, silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up; and immediately his feet and ancle bones received strength. And he leaping up stood and walked, and entered with them into the temple, walking, and leaping, and praising God" (Acts, iii. 2—8.)

"And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one" (Acts, v. 14—16.)

The history of Simon the sorcerer is very remarkable: he wished to purchase with gold the power of performing miracles from the Apostles, which he was unable to do from the deceits of his heart. This remarkable history is also applicable to the Simons of our time. "But there was a certain man called Simon, which beforetime in the same city used sorcery and bewitched the people of Samaria, giving out that himself was some great one. Then Simon himself believed also; and, when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money: saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness and in the bond of iniquity" (Acts, viii. 9—23.)

When Peter visited the saints at Lydda, he found there

a man named Æneas, who had kept his bed eight years, being sick of the palsy. "And Peter said unto him, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately." "Now there was at Joppa a certain disciple named Tabitha: this woman was full of good works and alms deeds which she did. And it came to pass in those days that she was sick and died: and forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring him that he would not delay to come to them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping: but Peter put them all forth, and kneeled down and prayed: and turning him to the body said, Tabitha, arise: and she opened her eyes, and when she saw Peter sat up. And he gave her his hand; and, when he had called the saints and widows, presented her alive" (Acts, ix. 33—34, 36—49.)

Of the same description are the miracles of St. Paul, who, powerful in spirit and action, deserves here, also, our admiration. "And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked. The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked" (Acts, xiv. 8—10.)

"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them" (Acts, xix. 11, 12.)

The youth Eutychus, who fell from the third story and was taken up dead, was awakened by St. Paul in the following manner. "And Paul went down and fell on him, and embracing him said, Trouble not yourselves, for his life is in him. When he therefore was come up again, and had broken bread and eaten and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted" (Acts, xx. 8—12.)

"And it came to pass that the father of Publius lay sick of a fever and of a bloody flux; to whom Paul entered in and prayed, and laid his hands on him, and healed him. So

when this was done, others also which had diseases in the island came, and were healed" (Acts, xxviii. 8, 9.)

Having already spoken of the meaning of curing by Christ, and having also given some historical passages, I leave it to every one to make remarks themselves on these peculiarities, and to hold up that which is instructive for imitation. One thing, however, must not be omitted in conclusion,—that it is necessary first to become a Christian before cures can be performed in Christ. But very few are Christians of those who call themselves such; they are only Christians outwardly and in name.

Healing, in the Biblical sense, deserves in many respects some attention, as we find in it not only something magical, but because the Biblical healings are often looked upon as the only true ones. The principles of this manner of cure are described in the following manner in various sentences and teachings of the Bible:—

In Moses (Levit. xxvi. 14) we find as follows: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my commandments, I also will do this unto you: I will appoint over you terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of heart. In Deut. xxviii. 15—21, 22—61, we find—"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee. Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto; the Lord shall make the pestilence cleave unto thee until he have consumed thee from off the land whither thou goest to possess it; and the Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed: the Lord shall smite thee with madness, and blindness, and astonishment of heart. If thou wilt not observe to do all the words of this law that are written in this book, he will bring upon thee

all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee; also every sickness and every plague which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed." Therefore to again become whole it is perfectly necessary to free oneself from sin, and to live in pious and pure obedience to God; for the Lord spoke to Moses (Exod. xv. 26) "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee."

Jesus, the son of Sirach, says: "My son, in thy sickness be not negligent: but pray unto the Lord, and he will make thee whole. Leave off from thy sin, and order thine hands aright, and cleanse thy heart from all wickedness. Then give place to the physician, for the Lord hath created him; let him not go from thee, for thou hast need of him" (Eccles. xxxviii. 9—12.)

"Fools, because of their transgressions, and because of their iniquities, are afflicted. He sent his word and healed them, and delivered them from their destructions" (Psalm cvii. 17, 20.)

There are also other and higher methods of healing than the usual ones, and pious men can cure as well as physicians. The believing physician, says Macarius, is divine, but medicines belong to heathens and unbelievers. According to the wisdom of Isaiah, the physician was honourable; for he says, "Honour a physician with the honour due unto him for the uses which ye have made of him; for the Lord hath created him." He, however, also believes that the physician was created for the sinner. "He that sinneth before his maker, let him fall into the hands of the physician" (Isaiah, xxxviii. 1, 15.)

In the New Testament, in all cases, sin is regarded as the cause of all diseases. Jesus spoke to the man with the palsy when he healed him, "Thy sins are forgiven thee. And when he had made whole the sick man at the Pool of Bethesda, and afterwards found him in the temple, he said: Behold, thou art made whole: sin no more, lest a worse thing come unto thee" (John, v. 14.) The Apostles and

all the saints also strove to make men first morally whole; for true and perfect health of soul and body is only regained with a return to God. It is remarkable that the Eastern sages, Zoroaster, and all defenders of the system of emanation, the Cabbalists as well as the later Theosophists, who possessed a wonderful power of healing, have all attacked this doctrine. According to these the cause of disease is regarded partly to be the work of evil spirits, in communication with which man places himself through his transgressions. That they were the evil spirits, which, in fact, destroyed and corrupted the good principles of our nature, is not disputed by even a lower spiritual belief than that of the Theosophists: these are the "bonds of Satan" spoken of by St. Luke, xiii. 16.

The originally pure doctrines of Christianity were, however, at a very early age, distorted by some defenders of the system of emanation; of which, according to their perception, the institution of the Christian faith was in some measure the cause, being interpreted by their opponents in a much more pernicious manner. Saturninus, Basilides, and Carpocrates, are at the head of these, according to whom all things proceed from the Æones (celestial powers). Christ himself was, according to them, regarded as an Æon of the highest class, who, through severe self-command, had overcome the dominion of Demons, and whoever lived as he had done would overcome it likewise. "From the Æones, as the highest sources," says Basilides, "proceeded the heavens." According to Valentin, one of the most celebrated of their sect, the Æones were variously classed, even male and female. The first of the female Æones was the Holy Ghost; by laying on of the hands this holy spirit is imparted, giving the power of curing diseases. Although this departure from the original doctrines caused a great diversity of ideas, yet healing according to Biblical principles still remained a dominant motive for striving after moral improvement and perfection. If man is earnest in his unmurmuring obedience to God, and in a living, active faith, in his desire to return to God, God will become his physician, and he will have no more need of a temporal physician. As soon as the soul is perfectly sound, we are told, this health of the soul will also

spread over the body, or the sufferings of the body will no longer be of the nature of disease; they will not affect the heavenwards raised soul. If, however, man is incapable of such a self-cure, he must apply to the physician—"And he hath given men skill, that he might be honoured in his marvellous works" (Eccles., xxxviii. 6.) That the physician must cure according to Biblical principles is also to be seen from the above. He must, namely, be in the first place a truly Christian physician—that is, a priest-physician. Through his own health, especially of the soul, he is truly capable, as soon as he himself is pure and learned, to help the sick man; but first he must make whole the inner man, the soul; for without the repose of the soul, without inward peace, no bodily cure can be radical; it is therefore absolutely necessary for a true physician to be a priest. The question whether such a Biblical physician is independent of the use of medicines, or whether he may make occasional use of these, can be easily discovered by the Bible, and is therefore similar to the question whether the magnetic physician is to use medicines. In general, he must, as a Biblical and especially as a Christian physician, possess the power of curing without medicine,—through prayer and the divine word; and only in certain cases, and when he does not possess this power in the necessary degree, he is justified in using medicines; they are not created without purpose, for "of the Most High cometh healing." "The Lord hath created medicines out of the earth; and he that is wise will not abhor them" (Eccles., xxxviii. 2—4.) Medicines are good, but do not suffice: "Go up unto Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured" (Jeremiah, xlvi. 11.) In the Bible, however, some few instances may be met with in which physical substances were used remedially: thus Moses made the water sweet by the use of a tree (Exodus, xv. 25.) The cures, by washing and purification, of leprosy, are remarkable. Elias threw salt into the bitter well, and sweetened it. He also threw meal into the pot in which was death, and the herbs became miraculous. Isaiah cured King Hezekiah of his boils by laying figs upon them. Tobias healed his blind father by fish-gall, as the angel had shown him. And even Jesus laid a salve of clay

and spittle on the eyes of the blind man, and told him to go and wash in Siloam. Besides this, the simplest, most unartificial, and in almost all cases external means were used in the Bible. Inward medicaments were never used. Their remedies consisted of spiritual purification, repentance of sin, and prayer to the father of life, to the physician of the faithful. Thus we find in James (v. 13—16) "Is there any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." St. Mark says—"And they went out and preached that men should repent, and they cast out many devils, and anointed with oil many that were sick, and healed them."

But the Biblical physician does not always cure, and sickness is not always to be regarded as an evil. If temporal enjoyment and smiling pleasure were the object and destiny here of man, and after which in fact the majority strive, we might have reason to regard sickness as an evil and as a heavy punishment, which many a one might consider he had not deserved. But this planet is not the place of undisturbed peace, nor the residence of beings who are to enjoy an enduring happiness. Light and shadow, day and night, repose and contest, love and hatred, peace and war, happiness and suffering, fortune and misfortune, health and sickness, life and death, are the continual changes, which depend not upon the whims of chance, but lie in a higher hand which regulates them as trials, by which, through cross and suffering, through overcoming evil, through self-purification, through renunciation of the flesh, we are to be prepared for a better life. The principal object is health of the soul and mind; the health of the body is but a secondary consideration. If the soul is sound the body will be so. "His flesh shall be fresher than a child's; he shall return to the days of his youth" (Job, xxxiii. 25.) If such a person, strong in

the spirit, does not become whole, yet he does not feel his bodily sufferings, and already enjoys a portion of the happiness of the world beyond. True happiness, and perfect contented peace, are not to be met with here; and we must neither be surprised nor weep if the calm unmixed pleasures of the purest love are destroyed by a dark cloud and destructive storm; for happiness is only to be met with in the other world, because true health is only found in souls living with God: help, comfort, and blessedness, come alone from our Father in Heaven.

Christianity.

After four thousand years of the world's existence, according to the usual calculation, a new period commences in the history of the development of the human race. The stem shoots out green branches and twigs in all directions, and with the all-powerful development of physical life, and the already partially ripened physical powers of the mind, the highest blossoms are produced by miraculous destiny. Up to this period the nations were but isolated masses, which either remained entirely strange to each other, or still influenced each other merely mechanically through oppression and violence. To produce a higher organic influence upon each other, and in order to enjoy a mutual spiritual interchange, the nations, like the human body, must freely develope, and became gradually prepared. In this respect the age of Alexander the Great is the most remarkable; conducing towards the mutual knowledge and fusing of various nations. Though the world appeared to be falling into decay and ruin, the spiritual light beamed higher and higher, and Alexander becomes a guiding star in the history of human civilization. Lust of conquest and ambition may have spurred on the conqueror, but it is indisputable that he had a more noble object in view, for he loved science and the arts, gathered learned men about him, and Aristotle accompanied him on his journeys. It is a convincing proof of a predetermined system of civilization, that Alexander gave a Greek education to thirty thousand noble Persian youths.

Thus the Gordian knot (nam non interest quomodo solvatur nodus) was severed by him, and spiritual development now progressed in rapid and far spreading circles.

Up to this time the nations had been separated from each other through barbarism or legislation; therefore Alexander's incursions were most beneficial, for through them the Greeks were distributed into distant portions of the world, and with them their language and culture. The city built by Alexander in Egypt, and bearing his own name, was a central point of all these changes, where the most learned Greeks, Orientals, Jews, and Egyptians, met, and founded the first and most remarkable school of the human race. We find here the first and largest collection of books; and with the world-wide trade of Alexandria, interchange of ideas and mental intercourse could not be wanting: travelling Romans, Jews, and Greeks, introduced civilization to the West, while Ptolemy penetrated to the Euphrates; so that the nations, still separated at Alexander's death, were drawn more intimately together, and yet rolled in ever-spreading circles to north and south, to sunrise and sunset. I shall only mention the rich commercial towns of Alexandria, Rhodes, Syracuse, and Carthage, where Greek civilization was universal, and from whence, through gold and wars, such as the Punic, fresh impulses were given to new national intimacies and fusions. We see Rome, challenged by Carthagenian insults, stepping forth on the stage of the world's history, and as it were destined by Providence to seize upon the principal character with a master hand, and roll on the wheel of human existence with adequate force. As Rome stretched her arms gradually over the whole of the then known world, we see the rivers and streams, which were turned aside at Alexander's death, reunited in the mighty torrent of Roman dominion, and Rome herself carrying out, though in a different form, the gigantic undertakings of Alexander. It is remarkable that the East at this time became more enlightened. Tschihoangti consolidated the great Chinese empire, which now enters into commercial relations with India and Persia.

In Rome's history we see the human tree grown to a noble size, but like a youth who, though attained to man's stature, not matured. And this was of all others the most appro-

priate epoch of the world's history in which God could most beneficially appear upon the Earth, and make his word known. This was the age in which the human race commenced its development, and became susceptible to higher truths and teachings, and capable of retaining them. It is, however, almost universally maintained, that in Rome humanity reached the highest stage of maturity; for a noble mind, power, and an unconquerable determination, are attributes of a matured man. It would lead me too far from my purpose if I were to show fully the fallacy of this assertion; but a few remarks are quite necessary. ··

The Roman age bears anything but the signs of maturity. For the mighty tree was not perfectly organised in its members, and the shadow, while it spreads over the surrounding nations, was not refreshing or invigorating. The whole power of Roman civilization was like the physical strength of the eagle, and its sceptre, as well as its wings, of iron. The unchanging but varied spirit, which gains esteem and love even in repose, was then certainly wanting. The Roman colossus was a rude unshapen mass, which expressed the work by its weight; which knew no nobler aspiration than physical aggrandizement; like the bold energetic youth, who, on entering the world, only longs to learn and enjoy its pleasures. The educated man strives more for the common good, and noble ends, than for his own physical advantage; not secretly, suspiciously, avariciously, and with cunning, like the Romans. These reproaches cannot be withheld from the Roman age, although here, as everywhere else, signal instances of human dignity and nobility of mind may be met with. These considerations even show that the Roman epoch was far below the age of manhood, if we had not a more weighty one, namely, an universal one, according to experience,—that nature can make no sudden steps. Nature must have made such a step, if, from the so-called youthful epoch of the Greeks, she in a few centuries elevated the Romans to manhood, while before and after she required thousands of years to raise mankind from one stage to another. At what elevation ought, therefore, mankind to be at this period?

Rome reached the highest point of her development with her greatest territorial extension; but the poetic was domi-

nant over the philosophical spirit, as is the case in a youth. Horace, Virgil, Plautus, Ovid, Propertius, Tibullus, Pacuvius, Cicero, Ænesidenus, Cato, Livy, &c., are the blossoms of this age. And whilst eternal Rome received a Cæsar in Augustus, who ruled the physical world absolutely; whilst Fo appeared in China, and the Germans enter upon the arena of history; the pure Word of God rises, with Christ, in the East, destined to illuminate and govern the whole world.

The civilization gained by humanity up to this time had fitted it to receive the highest teachings of divine revelation. It was even now a requisite of the age, that the highest interests of human existence should be openly and universally announced. For although, up to this period, certain nations had maintained themselves in a considerable degree of civilization, yet there were but few in number which raised themselves as lights above the surrounding darkness; up to this time there had been no conception of an universal civilization. In the first youth of humanity, the whole endeavour was naturally for a bodily development, to gain materials for a greater clearness and fertility of the mind through knowledge of men and the world. And thus we find humanity at the epoch of Christ's advent. The Roman empire was a gigantic colossus, in the vigorous bodily health of youth; but a higher spirit had not yet been infused into its limbs; earthy and sensual was its life and being, and therefore was it that this colossus so easily crumbled within itself. All other nations, at the period of the birth of Christ, stood still lower; some even had ceased to exist. The vital activity of the Greeks had long since expired, and almost the whole of Asia was sunk in a deep sleep of intoxication. The Egyptian sacerdotal wisdom was scattered to the winds, and their earnest solemnity had vanished; the temple of the almighty Jehovah, on Zion, had become a Jewish market of the Pharisees, and Moses' laws were forgotten; in short, all the old forms had become antiquated, and the human mind had universally sunk into darkness. "In this age," says Hamberger, "the nations were evidently sunk in the deepest mental night, and lay as in the shadow of death, in the utmost need of the saving, sanctifying grace of God."

As individual man, verging on maturity, with the awakening consciousness of inward freedom, has to choose between the life paths of virtue and vice; to combat between animal or divine nature; and as a wise guardian now gives the deciding impulse, so that doubt and error are separated from truth, and the path of virtue is chosen; so must humanity, which is but a generalization of the individual man, be guided and educated in its spiritual development; for, if left to itself, it strays to the by-ways of error, like individual man. If the general corruption was to be checked, degenerating humanity cured of its disease, a powerful, regenerating remedy must be applied by a skilful never-failing physician; and this was the pure light of life, and the teachings of Jesus Christ. Through the universal applicability of his word, seizing upon all men, his teachings were well adapted to illuminate the obscurity and to curb the wild disorder; for Christ's teachings are not a philosophy swelling with new ideas, with which a few occupy themselves for a short time; not a mere collection of single disjointed moral sentences; not a glittering delusion of the mind, to vegetate in visionary minds in dull words without deeds; but a gentle light and beneficent warmth which illuminates and enlivens the reason and mind, and the whole of nature. And thus Christ was the divine Saviour, who released the human mind from the many fetters with which it was bound.

All developments of nature take place according to fixed laws, and therefore, also, the life of man; and as man is only in little what humanity is in the whole, necessarily humanity must also conform to those natural laws. I have treated of this subject more at large in the statement of my anthropological views—to which I must refer the reader. The result of the typical process of development through three periods (youth, maturity, and age,) with seven epochs, and nine degrees of subdivision, gives eighty-one years as the normal life of the individual man. This presumptive calculation, adapted to the history of humanity, gives us the following: the three periods of man, each one of 4374 years, would make, in the whole, 19683 years (=3‡=81)—and, therefore, the close of the first epoch of the first period is 2187 years,—agreeing very narrowly

with the life of Abraham; the end of the second epoch, which is the close of the first and commencement of the second period (maturity) in the life of humanity, is marked by the advent of Christ,=4374; and, therefore, at that age, humanity was, as it were, in the eighteenth year of individual man. This calculation agrees remarkably with the Mosaic history; and weight and meaning are given to the words—"The heir, as long as he is a child, is under tutors and governors until the time appointed by the father." But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law.

The time, therefore, was narrowly indicated, and as Christ could not come earlier, neither could he have come at a later time; for this would have been a delay at variance with the wisdom and providence of God. In the whole history of the world, therefore, there could not have been chosen a more fitting time for the revelation of God's word than the above named period. In all parts of the world, however, there were enlightened men, to whom, in the universal moral corruption and general wickedness, such a noble doctrine was in the highest degree welcome. The arts and sciences flourishing in Rome, made a higher religious illumination absolutely necessary, and learned teachers, as Socrates, Plato, and the Alexandrian philosophers, had already laboured to prepare the way for it. Outward circumstances also were of a nature to spread this new teaching generally; for the light of this divine doctrine arose at the period of the most extended dominion of Rome, which permitted universal religious freedom, and thereby, as well as by the peoples, brought into communication with each other, living at that period in peace, this religion was easily spread among other nations; for it was to spread over heathens as well as Jews. Even the obstacles standing in the way appear to have been exactly adapted to have hastened its progress, and to have increased its vitality instead of obstructing it. Among these obstacles may be reckoned the fate of the Apostle Paul, who, from being a violent persecutor of the Christians, became an earnest preacher of the Gospel, and meeting with the most adverse fortunes, taught the Christian doctrines in Asia, Greece, and, lastly, even in Rome, with an enthusiasm and a success which assisted much in its accep-

tation and enduring prosperity. Even the commands of the first Emperors to suppress the teachers of this religion, from fear that they might become dangerous to their government, and the unbridled fury of the Pagan nations, caused the Christian communities, which the governors of the provinces usually left undisturbed, to be more intimately confederated to preserve the precious jewel from the leaven of heathenism and from defilement. Thus, the first diffusion of the Christian religion progressed in many ways, through by-paths, and even in error, but always irrestrainable; and even this shows, in another manner, that mankind cannot be at once violently changed, but must pass through various stages, and that the members must be developed before the whole organization can be penetrated by the light of a self-existing life. For how could the barbarous, warlike, Roman nations, and afterwards the northern barbarians, become in so short a time true Christians? How can we, therefore, expect the same from similar nations?

As Christ had to come at a fixed time, so was he to appear at a certain place. The seed must be sown where it is to shoot up, and a good husbandman sows it upon fruitful ground. I have treated at large upon this subject in other works. Whoever knows the history of nations, and compares it with the geographical positions of the same, must perceive that the west coast of Asia, and especially Syria, as the centre between east and west, of the nomadic pastoral tribes of Asia and the stationary nations of Egypt, near to the sea, with so many clustering islands, was a spot far superior to all others of the world for the elements of activity and repose, of exchange and retention, and of the mutual intercourse of distant nations. From this point the early Phœnicians carried on their commerce in all directions over the earth. This country, so well adapted for commerce, was bordered by a sea, which the Egyptians hated, as they hated all strangers, upon which the patriarchal orientals by their ships spread civilisation with their wares, not only to the nearer islands, but also to the far-off coasts of the western lands. Upon the whole earth there is no sea to be found which is better adapted for this purpose; even a fruitful imagination could scarcely imagine one more

fit. It appears as if Providence had created the Mediterranean Sea to unite nations and countries, and spread civilization; while, at the same time, this very sea separates nations from this civilisation who might endanger it like a blast of the simoom.

The historical and natural circumstances being determined, the advent had now to take place in the regular form of existence; not earthly greatness and power were to accompany the Divine Man, for his kingdom is not one of this world; he takes servitude in lowliness and stillness; his birth and first appearance in this world do not excite attention, though not without signs to the faithful. He will, however, announce the words of truth only as a mature man; for the highest doctrines affecting the mind are only imparted by men, and only believed by men who have firm and fixed characters. To give power and vitality to his teachings, the divine teacher must be the ideal of every perfection; he must also possess and exercise divine powers. The weaknesses of the flesh, and the universal failings of mankind, are not perceptible in him as in the Greek gods; he must not afford materials for the human imagination, but represent a purely spiritual being through a life of eternal love. He will precede all by the example of his virtues; he will reveal the corrupted state of human nature unhesitatingly to every one, and hold up, without reserve, the falsity of earthly pleasure before all men; he will show that the true happiness of peace consists in striving to regain the lost resemblance to God through faith and love.

For the teachings of the word of life long preparation is necessary Messengers must precede him to the same place and the same people where he is to appear, who shall announce his coming; some even must immediately precede him, who shall prepare the way and make the paths straight with the preaching:—"Repent and believe, for the kingdom of heaven is at hand. Behold, he standeth at the door and knocketh." At his coming, the world's Saviour will reveal the word of life to all without distinction; for all have an equal claim on the heritage of the Father, which he now gives to them in a New Testament, through his Son; there is no difference between rich and poor, between lord and servant, between young and old; he even made a new

covenant, not alone with chosen Israel, but with all men and people of the earth. He regards not circumcision but faith, which is active by love. Here there is neither Jew nor Gentile, slave nor free man; no distinction between man or woman, but all are equal before him.

The Saviour could not reveal his works in signs and writing, but in living words from mouth to ear and heart; for the spirit of the Father cannot be silent, but enters into him who loves him. He acts directly and powerfully in the faithful, and produces new fruits a thousandfold. But as faith is not with every one, not all will be able to understand or follow him, and the rich and worldly-learned will find it to be a stumbling-block; and as especially his teachings command the renunciation of the world and its pleasures, how could the man fettered to his earthly possessions at once give up his comforts, or descend from his elevated position? The Saviour will undeniably speak before all the world, and impart his spiritual benefit, accompanied by miracles, to every one who approaches him and prays for them; but for the certain and sure prosperity of his mission, he will choose an especial few, in whom he fixes the divine word so firmly by intimate communion that it can never be destroyed. His chosen disciples may not, however, be inoculated by worldly wisdom; but they must have a sound understanding and a faithful spirit,—properties necessary above all others, that they may be able to carry out in obedience the will of their master. For this purpose, however, they must become infused with the whole spirit of their Lord, by a long and direct communion with him; and be so penetrated by his truth, that they cannot be terrified, by any worldly persecution or obstacle, from exercising openly, and without expectation of reward, the mission which they have received.

The presence of the Saviour upon earth, and among his disciples, is only necessary till his disciples are sufficiently prepared to carry out the great work after his departure; and for this purpose the schooling of two or three years was sufficient. The number, however, of his first disciples would naturally be governed by the circumstances of the country and nation where the first seeds were planted and germinated. For even the smallest germs of the divine word increase in an incredible manner, till they shall embrace the

earth. In the small country of Palestine, where the Jews lived divided into twelve tribes, separated from the surrounding heathens—on this account twelve apostles were chosen.

When the Saviour, who appears here in the flesh, has concluded his labours and fulfilled his time, he will die, like all men; for the earthly body must become as the earth, and the spirit alone ascend to heaven. "That which thou sowest is not quickened, except it die; and that which thou sowest, thou sowest not that body that shall be; but God giveth it a body as it hath pleased him, and to every seed his own body. It is sown a natural body, it is raised a spiritual body" (I. Corinthians, xv. 36.) But as his adversaries will regard him as an innovator, and, moreover, as a creator of disturbance and misleader of the people, because he endeavours to introduce a new order of things which reverses the old one, with which, according to their ideas, the heritage left them by their Father will be destroyed, they will cry out against him as a doubly dangerous delinquent; politically on account of the numbers following, but also as a calumniator of their laws, a blasphemer of God, making himself equal with God. They will, therefore, cry out loudly to kill him before all other malefactors. And he will drink the bitter cup, which his Father places before him, for the salvation of mankind; for not his will in the flesh, but the will of his Father in heaven, will be fulfilled. With his death, darkness will cover the earth, and the eyes of the faithful will become dim, and the hearts of sinners be hardened. But if it is God's work, it will endure; and if it was truly God who descended, he will not remain in death, he will arise to glory and power above the living and dead; and he will comfort the sorrowful by his spirit, and reveal himself to them; he will give confidence to the doubting; and, lastly, at his departure from them he will bless them, and after his ascension send to them the spirit of truth, which arouses the mind and understanding, as by a tongue of fire, such as was never before seen in the world.

And what will be the consequences of this death? The offered blood of the God-man will cleanse the believing man from all earthly stain of sin, and the germs scattered

by him will shoot forth and spread out green branches; and over the nations scattered under its shadow the blessings of the sacrifice will descend. The gateway of a new life and temple in the heart of man, opened by the Saviour, will be without bolt or bar, for he will release the mind from its innumerable fetters. No more smoking sacrifices will be offered; no blood of animals will be shed; no idols, carved in stone or wood, will be worshipped, but the inward purity of the mind, and the perfect resemblance of God, will be restored; and in this manner, all those who fell in Adam will arise in our Lord, and through his mediation all will regain freedom to act and work in faith and love.

This regeneration of man will not, however, be brought about in a moment, and influence all hearts like lightning, but will progress silently and slowly, but surely and irrestrainably, according to the infallible laws of nature. Thousands of years will pass by before the whole flock will be gathered into one fold. But this new teaching will restore to all and every one that receive it the original freedom and perfection of the mind; in all it will ripen the fruits of holiness, of love, and happiness.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John, iii. 16.)

Did Christ really appear with the divine mission of Saviour of the world? The following reasons convince me that in Christ the divine Mediator and, at the same time, Saviour, appeared:—

(1.) That the same spirit which formerly announced the word of God through the prophets spoke fully in Christ.

(2.) That all prophets witnessed of him that all those who believed in him, and followed him, should receive forgiveness of their sins (Acts, x. 43).

(3.) That all circumstances of Christ's advent, till his ascension, were foretold.

(4.) I am further convinced by the contents of Christ's teachings; by the Spirit of the life of Jesus; his miracles and prophecies; the agreement of his teachings with the expectations of earlier ages, and with the necessities of humanity; and, lastly,

(5.) That all who believe in Christ, and receive his spirit, since his advent, gain inward peace, and do that in his name which he has promised his disciples.

This anthropological digression might appear to many unnecessarily introduced; but I do not consider it superfluous to make the belief in Christianity stronger than it usually is; that an easily-accepted belief may not become superstition, and thereby be placed as a counterpoise to rationalism; that by such an easily-acquired faith everything inexplicable is believed in; for it is as common on one side to believe too easily, without caring about investigation, as on the other to believe little or nothing, when the circumscribed knowledge does not agree with the subject of belief. The contradictions, which are believed to exist, arise mostly in the diverging polar opposites of faith and knowledge. I would rather strengthen the objective comprehensiveness of the common religious belief in the divinity of Christ, which is in general much more difficult, except in individual cases, than knowledge; not by dialectical specialities, but by a harmonious equalisation; and would follow the system of the investigator of nature, who does not construe anything novel in nature, but endeavours to comprehend the subject of investigation.

In this manner we shall justify the universal popular belief (which unconsciously contains almost always more germs of truth than the most elaborately chiselled systems of the philosophers of the age), and introduce truth into the knowledge, as we do not alone believe the idea possible in the event, but found the event upon a basis accordant with nature, which is not imaginary. Such a profound conception of the meaning of Christianity is, however, absolutely necessary to the proper understanding of the magical appearances of later ages, which still remain to be mentioned; and I here take the opportunity of speaking of the connection of magnetism with the Christian miracles, as in modern times they have been declared to be nothing more than magnetic, and Christ himself a magnetist; while on the other hand magnetism has been regarded as purely spiritual. Here several questions arise, which at present are imperfectly explained: to these belongs that question, upon the similarity or equality of the Christian prophecies

and miracles, and the magnetic phenomena. Is all this a natural influence, only varied in intensity, or is there a higher miraculous influence through Christ? These questions are to be answered by different courses of reasoning, according as we regard magnetism from an elevated or low point of view; or as a higher or lower condition of existence; or as any theory may adapt itself to analogy. Thus, one declares the miracles of Christ magnetic, because there is no supernatural power, and because all miracles are far removed from minute criticism, and may be compared to magnetism, which obeys natural laws, more or less known. Another regards Christ as the highest manifestation of intelligence in the telluric sleep-life, in which the negative power of the believing mind becomes, in fact, the active principle in the cure. Again, another looks upon it as supernaturally miraculous, and a comparison with doubtful or uncredited magnetism is inadmissible, while in an opposite manner, magnetism is regarded by some as a continuation of the Gospel, and by others, on the contrary, as the work of the devil.

He who is not perfectly acquainted with magnetism, and only regards it in certain aspects, will form an opinion of it according to his individual position and his own theory concerning it. Whoever on the one side accepts too much influence of nature in life, and on the other regards Christ only as an individuality among fleeting events, will never be able to answer the above questions properly. But if we know Christ as the Evangelists and Apostles represent him, if we pay attention to the events before and after the advent of Christ, we shall not find it difficult to gain proper views upon the worth and intention of magnetism on the one side, and of the being and dignity of Christ as a divine manifestation and as a miracle in nature on the other.

However, the analogies in the phenomena of prophecy as well as in manipulation, as for instance laying on of hands, and the mutual rapport by communion in faith, are to be denied just as little (which might serve to recommend magnetism) as they are to be accepted literally. Christ lived and worked in nature, also as a man by ordinary natural agents: he had flesh and blood from his fathers Abraham's and David's seed, and was born of a virgin in the village of

Bethlehem; his existence till he appeared as the announcer of the word of God passed so calmly, according to the usual course of nature, that nothing extraordinary is known. His communication with other men, eating and drinking, the occurrences of his life, even the life and death, happened in the usual manner.

If, however, his power of prophecy may be compared to the phenomena of clairvoyance, and his cures follow the exercise of the will as in the magnetist, the intention and object, the signification and direction, must be clearly defined and distinguished. Christ is not the suffering somnambulist on one side; he is not the healing, somnambulism-producing physician on the other; he does not limit his endeavours to the curing of a man for a moment of time from his bodily ailments; but he wishes to purify him from sin, and influencing others through him to bring grace and salvation to all. Christ is at the same time physician and remedy for soul and body. He did not come to foretell the fortunes of this or that person; he is the great prophet who was to come into the world and to the Jews; to preach the word to them, and announce the promise of eternal life. He did not teach how such and such diseases might be cured, but he sent his disciples and apostles to the lost sheep of the house of Israel, and all heathens throughout the world. He was a perfect teacher and prophet, who incorporated a supernatural power with his preachings, and whose words so penetrated the hearts of his hearers that "they were astonished," and said, "never man spake like this man." He accompanied his teachings by miracles, which he performed through his own power, and sealed them by a holy immaculate life. According to the wisdom of his mind he was guided entirely by time and circumstances, and therein followed the laws of nature's course.

He did not seek renown among men by signs and wonders, which he also commanded to be kept secret (Matthew, viii. 4, 9, 30); he sought to spread the glory of God among men, and to unite them with the Eternal Father. His prophetic mission he transferred to able teachers, who though weak in flesh, were strong in spirit, and provided them with power and grace to perform his works; they

were by supernatural means to bring men to repentance and to a sound knowledge and power; to remain and increase in the community—the church. To make his office of preacher successful, he built in his wisdom upon such firm foundation that the gates of hell could not overcome it, and that it will endure as long as the world stands.

If Christ lived and worked in nature, and in a natural manner, the active power in him was not the less supernatural,—a higher divine influence, for he changed water into wine, the winds and the sea obeyed him, and he healed the lame and sick instantaneously; the fig-tree withered by the road side, the blind were made to see, and the dead were raised; evil spirits obeyed him, the leprous became clean; and all these were not effects produced by any known human powers. And even if these historical facts are to be regarded as exaggerations of enthusiasm, although that would be impossible to a comprehensive criticism; if we sought for analogies in these miracles, and only admitted a higher degree of influence, such as is here and there met with in magnetism, or if we substituted a mere parable or a subjective deception of the first narrators to those which will not agree with the explanation; yet are all these endeavours so forced, so one-sided, so flat, with all the acuteness employed so unprofitable, that these facts have always remained single in nature, unapproached in the glory of truth, and so unshaken during the lapse of ages, that their reception has been universally spread over the world.

But if we admit no miracle in the person or life of Christ, and irrespectively of the believed in, doubted and criticised, facts; irrespectively of the fact that he attracted all to him by the irresistible might of his loving grace and truth; that he did not defend his kingdom against his adversaries with earthly power, yet must the miraculousness of Christ be of a far different nature. The true miracle lies in the divine manifestation of God in the flesh through Christ himself, which occurred at a fixed time and place. The true miracle lies in the rent of the veil of the temple, which, after the death of Jesus, was destroyed, as he had foretold; the whole Jewish community was dispersed, so that they could not be gathered together again, or rebuild the temple? The true

miracle consists in the regeneration and reformation of human life and customs. The hidden secrets formerly hidden were revealed by the light of the mission which Christ fulfilled; appearing in the darkness to illuminate all men; for in him was light and life, which darkness did not understand. The true miracle is the ever-active spirit of Christ in the priestly mission to destroy the dominion of the devil and superstition, and to spread light and blessing over the whole human race, and to work all the miracles as Christ promised his disciples.

Lastly, it is a miracle that Christianity gives a new direction and strength to the human mind, makes it fearless and enduring in all trials and sufferings, and perfects each individual organization; and as it spreads leading the heathen to a true worship of God, and founding peace and brotherhood among all men.

The idea of Christianity as a development of religious consciousness in humanity, from a certain spiritual dependence and community of man with an Eternal Creator, has been found to exist in all nations from the earliest ages in a more or less perfect form; not only the idea of the being of God and of his government, but also of the fall and of a future restoration. This idea first became the pure consciousness of truth through the living word of Christ. Christianity is therefore not new in its roots or trunk; it is, in fact, deeply rooted in the history of Israel, and the germs are traceable to the origin of mankind, so that even the Messiah who should crush the serpent's head was promised to the mother of the human race.

As Christianity, therefore, stands in an organic connection with the earlier religious stages of human development, and as a higher form of existence embraces the former, it is occupied with a continuous purificatory process of religious consciousness, and the kingdom of God is like a grain of mustard seed, "which, indeed, is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Not that Christianity proceeded in an imperfect state from its founder; its contents were at the outset pure; but the signification takes a different shape in its manifestation, and spreads according to various consti-

tuted forms of religious consciousness, and according to its various modes of acceptation. The process of purification consists, therefore, in the religious illumination of the undertakings of nations and ages, in the separation of truth from fallacy; and in this manner Christianity is subject to the laws of development which govern mind and nature. The real signification remains, but the forms are changeable, and the explanation of them is a task for learning. Religion is, however, not a finished, but a living system; it is not merely letter and outward words, but an acting and life-giving spirit. True knowledge must therefore be a religious philosophy or theosophy, which speculatively endeavours to spiritualise the faith. True philosophy will therefore be Christian, smoothing down all inequalities of revelation and reason, of faith and science. It will therefore hold firmly by the most valuable portion—to preserve it; explain the varying modes of perception as periods of self-conscious development according to the age; and pluck up, destroy, and reform the weeds of distortion which spring up in this development.

A truly Christian philosophy will therefore reconcile religion as the most profound, ineradicable, and inexpressible sentiment, with the idea, faith with knowledge; it will especially recognize the universal conceptions of Christian faith as a necessary want of the mind, as the repose of the soul, and endeavour to make them agree with history and nature; for such philosophies are regarded by all parties as the truest, and are always more generally accepted: such, for instance, as those of Augustin, Tauler, Jacob Böhme, Arndt, &c. A philosophy which overturns a faith which has many followers is certainly only a transient meteor: on account of its one-sidedness it is always condemned before the inner universal popular feeling has adopted it, or before a more comprehensive positive contemplation has dispersed its edifice like a glittering mist.

The influence of Christianity upon magic could not be small; material changes would undoubtedly be brought about through its influence: we shall at a later time make more minute investigations, for the purpose of understanding the modifications of magic and the belief in sorcery. I shall here only remark, in a few words, that, at the epoch of Christ's

appearance, faith in demons, and particularly in evil spirits, was not only general among the heathen, but also among the Jews to an incredible extent; and unbounded powers, as great even as those of the Divinity, were ascribed to them, which not only were supposed to influence the mind but also nature and physical life. Superstition imagined all possible ways of gaining the favour of these demons, and of transferring their noxious influence upon others by permitted or unpermitted means, or to use these supernatural powers for any purposes. In short, magic had now become a black art, and its true signification and worth in the noble and original sense was lost. Then came Christ to destroy the works and the dominion of the devil upon earth, to illuminate and enlighten the obscurity of the mind; to supersede falsehood by truth, and fear by faith; and to confirm confidence and love towards God and our neighbour, instead of insecurity, despair, and hatred. This in itself made Christ a true saviour in necessity; for, of all others, the chosen people were plagued by evil spirits, so that the possessed persons became a perfect national trouble, falling upon the traveller in the highway, and the shepherds in the fields, and in this manner endangering the public safety. No difference was any longer known between natural and supernatural, and the inclination in man for evil tended towards principles of darkness within and without, and became in itself an evil spirit and sorcerer. If we regard this misery, this universal mental confusion, which not only entirely demoralised but even endangered the existence of society, it is impossible to say how full of blessings the advent of Christ was. Christ cast out devils, made men peaceable, and on all sides deprived hell of its power; he tore the coverings from its false arts, and taught men to withstand all the temptations of the flesh, as of the devil, by return to penitence with prayer and fasting, with renunciation of the lust of the senses, and by works of love. To the false magic of perverted sinners, who produced supernatural devil's-works in a natural manner by material means, Christ opposed the pure elevated magic of the true knowledge of God, by the aid and assistance of which, man, strengthened in faith, is made capable of influencing nature, of loosening the bonds of Satan, and thereby of freeing him-

self from the power of hell. Besides this, the material contents of Christ's teachings, the Gospels, very rarely refer to the belief in demons and spirits, and in this manner the New Testament distinguishes itself from all other religions. The Indian and Parsee religious writings contain throughout references to subjects of magic and demonology; and in Manu's laws some enactments are found relating to sorcery, which is therein considered as an objective reality. On the contrary, the Gospels only teach the belief in God, and endeavour to dissipate the superstitious fear of demons; at least in its influence upon the physical world. The Gospels, therefore, do not contain teachings of evil spirits and their arts, nor means by which man can be armed and secured against them, but they rather show throughout the real evil to be the moral evil in man, by which man gives himself up to the devil; and that man has only to reform and return earnestly to God to be safe from all evil influences and devil's-works.

Although at the time of Christ there were many Jews who endeavoured to turn Christ's miracles to ridicule by jugglery, yet in the whole of the Gospels we do not find one passage which mentions real sorcery or magical soothsaying, or that men performed such evil acts by the aid of demons or the devil. The sacred writings, on the contrary, say distinctly that the works of the flesh are sorcery, and that devilish suggestions influence the minds of men, by which, if they give ear to it, they become servants of the devil, and not of God. "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are in Christ have crucified the flesh with the affections and lusts" (Galat. v. 19—24.)

THIRD SECTION.

MAGIC AMONG THE GREEKS AND ROMANS.

FIRST DIVISION.

MAGIC AMONG THE GREEKS.

THE Greek is one of the most remarkable of all nations, and, irrespective of anything else, especially so in magic. The whole of Greece is a living magic, such as no other people before or after has exhibited; for the Greeks were peculiarly poetic in temperament. Humanity now stepped forth from its severe schooling, and from the rude wilful age of boyhood to the freedom of maturing youth; or, which is the same, the human tree unfolded in Greek individuality its flowers of the mind in poetical gushes of intense inspiration. As up to this period the nations had, from the depths of their mind, sought outwardly for God in a purely spiritual manner, and either elevating themselves like the Orientals became embodied with the Divinity, or perceived God upon the earth during periods of self-humiliation, as among the Israelites, the youthful imagination of the Greeks now enlivened the abode of nature with divine ideas, with which, as it were, they incorporated all things. The whole of nature is among the Greeks spiritually animated, and the Olympus of the gods is upon earth. Gods transform themselves into men, and men into gods; in short, the whole of life is a metamorphosis of

nature, and mind at large is as the mind of an idiosomnambulic person in small.

If we acknowledge the abundant vitality of genius which springs from the inward nature of the Greeks, and recall to mind that which I have already said concerning the instinct frequently dominant in antiquity, it will be easy to comprehend why poetry and the arts gained so much more power and influence among the Greeks than the sciences. In the youth imagination governs reason, which is only gained in maturity, and prescribes the bounds of the former. The Greek ingenuity is evident in every thought, image, or action, and the dominant inward sense, which now for the first time burst into a glowing imagination in the Greeks, having before lain dominant in humanity, invests with an ideal beauty all its works, which are, therefore, properly called ideals, being produced by a creative spirit. The Greek is a seer and poet, out of whom divine genius speaks; and he himself exists, like his mental delusions, in the centre of a magical world. He is, like man in general, the magical mirror, in which heaven and earth are reflected and unite in an indissoluble unity; subjective and objective are, like nature and mind, still unseparated in him. Whether he therefore directs his mind outwardly, or whether nature is reflected upon it, existing objects are still formed; outward objects become to him inward, subjective and living, as his inward mind becomes objective. The Greek felt the beautiful everywhere, in the natural as well as in the spiritual, and through his imagination he created an universal harmony of form. And thus, in fact, the whole Grecian being and existence was a living magic.

If, as is usually the case, we think of magic in the worst acceptation, as sorcery, and do not regard it in the higher sense of a popular development; if we do not regard mythology in the true sense of a depicted magic; and if we admit that that which is considered the magical is but a mere foreign importation from the East and Egypt; we shall find that it is treated of briefly in the history of Philosophy or in Mythology as a *res futilis*, and cast aside as a remnant of superstitious delusion. Whoever believes that the mythology of the Greeks is but an allegorical invention of cunning minds; whoever regards the oracles as founded

upon priestcraft and cunning, without inward truth; whoever sees but a tissue of soulless traditional ceremonies in the mysteries, cannot have comprehended either the being and existence of the Greeks or mythology. Mythos had seized up the whole people, and mythology was to the Greeks not alone subject of idle speculation or of inventive imagination; the divine revealed itself to them in the shape of life-like ideals, behind which they anticipated if they did not perceive the eternal Creator as a miraculous and incomprehensible being. In the oracles, the voice of the hidden divinity revealed counsel and unknown truths; and the priests offered up prayers and performed sacred ceremonies and sacrifices in their magnificent temples in the name of the people, to maintain themselves in worthy communion with the supernatural powers. God shewed himself gracious to them as to all his earthly children; he permitted them to find him in their own manner, and even made himself known to them in miracles, which in fact were in no wise rare in heathendom. The Greeks had formed their religion in a peculiar manner, although influenced externally; and their religious system can only be explained as arising from the Greek character, and no single doctrine can be traced historically to another source. That their priestcraft was not an empty, soulless, or deceitful trickery, is clearly proved by Schelling's investigations concerning "the Samothracian gods;" and the initiation into the mysteries had rather the intention of connecting them in life and death with the gods, than that of obtaining a knowledge of the universe. "The initiated became through the consecration a link of the magnetic chain, a Cabir, received into the indestructible communication, and, as ancient history states, associated with the highest of the gods;" and the means which the Greeks, like all other heathens, made use of to produce this communion with gods were by no means arbitrary, but fixed according to certain higher magical laws; in fact, revealed to the founders and preservers of the system. God influenced men from above, and men rose according to this manner through symbols to God. "As man acts below," says the Talmud, "so is he influenced from above;" and according to St. Matthew,

"As ye measure so will it be measured to ye from heaven."

As therefore religion, the arts, and legislation of the Greeks, unfolded themselves, as it were, as a common impulse of their inward mind, and a magical leaven infected the whole, so that no one portion could be comprehended without the whole, a glorious appearance, as Hamberger says, rises before us. "As the Greeks imagined the whole universe filled with elevated and attractive divine forms; as they not only imagined their divinities to be present in the sun, moon, in the stars, in the water, in the air and fire, in the rivers and springs, in the trees and plants, but also imagined influences to proceed from them, their whole life must have gained a certain sacred and ideal character. In the position in which they stood to the divine, ideal world, lies indisputably the true reason that they created such glorious works, which from their peculiar richness, as well as by the perfection which abounds in them, appear to us as the highest of their class, as unsurpassable, and in which later ages find a measure whereby to estimate all efforts. The mysteries had in general an important influence in elevating the spiritual existence."

These remarks are founded upon the spiritual being and existence of the Greeks in the whole, and not from the accounts of Greek writers and historians. That which Plato, Cicero, and others, understood by the word magic, &c., that which provided materials for the imagination, as in Homer, Horace, Virgil, Ovid, Propertius, concerning the enchantresses, Medea, Circe, Erechto, Canidia, to whom they ascribed a power above that of the gods, could not furnish us with these conclusions; for were we to confine ourselves to them we should, like many others, be misled to the belief that the magic of the Greeks was merely a species of black art contained in the mysteries, by which men were enabled to compel the gods to descend to earth, or that their sorceries were really so powerful that they could command immortality, as poets represent.

That which we have before seen in others in a certain degree of obscurity, and in a great monotony, or a species of fixed exclusiveness and regularity, is again found here,

though in a higher stage of mental development. In all spiritual manifestations among the Greeks, a greater variety of form and direction is evinced; a freer mobility and living interchange of susceptibility and activity. The idea of magic, or the magical element, must therefore have been more universal in its influence upon life. This general diffusion of magic among the Greeks is most evinced in their mythology; and we must therefore study it. As in their poetic talent, so in their idiosomnambulic state, did they perceive nature and her powers, and impress these upon the objects of their contemplation; and the more vivid and clear their perception, the more active their imagination, through the co-operation of manifold outward shapes, so much the more were they tempted to invest the immeasurable elementary forms of nature with human powers and human forms. The imagined shapes therefore became detached from the objects which had occasioned them, and took a subjective independent existence; and this would undoubtedly appear very mysterious to the uninitiated. The whole, therefore, became a symbolical world, in which Anthropomorphism reached a vigour and perfection whose roots reach even to dim and undefined feelings of the present age.

According to this we may clearly admit that the natural powers were symbolically transferred to mythology, and that that which refers to magnetism and clairvoyance will no less be contained therein. Although other investigators have only declared this surmise to be well founded, and although Schweigger (Samothracian mysteries) regarded the universal powers of nature as symbolised in the statues of the gods, Castor and Pollux, Jupiter and Hercules, yet I go further, and am confident that the above sentence—" the whole of Greece is a living magic"—can be proved from the mythology; and hope to demonstrate if not the certain truth, yet as much truth, probably, as many have considered sufficient for the success of their theories. We must distinguish between the magic and sorcery of the Greeks.

According to corresponding historical records, magic was transferred from the East to Europe, as Tiedemann has demonstrated in his work, "Quæ fuerit artium magicarum origo,"

and that philosophy came from the same source appears probable (Diogenes Laert. proem.) The foreign origin of demonology is traced thence from the evidence of ancient writers (Plutarch. de defectu orac. c. 10,—"ἔιτε μάγων τῶν περὶ Σωροναστρην ὁ λόγος οὑτος ἐστιν, ἔιτε Θράκιος ἀπ' Ὀρφεως, εἴτ' Αἰγύπτιος ἢ Φρύγιος.") It is far different, however, with sorcery; the idea of it as γοητεία is only found at a later period; in fact, when the separation of philosophy and religion had commenced. The definition of sorcery is not found in Plato, Cicero, or in other writers, nor yet in the lexicographers under the head of μαγία, γοητεία, but is discovered only by comparison with the various accounts of its exercise given by ancient writers, and their views on the subject, with especial regard to its most flourishing period among the Greeks and Romans. Upon this is founded the axiom (according to Wachsmuth's investigations) that "sorcery attempts, independent of, and hated by, the older and higher national divinities, to seize on the course of nature, and even govern the gods."

The idea of magic as sorcery is confused by the representation of Fate ("Fato a quo multum magia remota est, vel potius omnino sublata. Quæ enim relinquitur vis contaminibus et veneficiis si fatum rei cujusque, veluti violentissimus torrens, neque retineri potest, neque impelli?" Apulejus de magia.) For sorcery and fate are opposed to each other. It is therefore easier for sorcery to govern the diminished power of the gods, which is moreover subject to the Stygian fate. "Omne nefas superi prima jam voce precautis concedunt, carmenque timent audire secundum. Plurima surgunt vim factura deis" (Lucan). Apulejus says (Met. 3. 60) "inexpugnabili magicæ disciplinæ potestate," and "cocca numium coactorum violentia." This belief was much developed in the early ages of Christianity, and the gods were compelled to appear through certain formulæ (Iamb. de myster. Æg. vi. 4.) This was the transition to the later magic formulæ—for instance, Numa's exorcism of Jupiter Elicinus, of Tullus Hostilius (who was killed by lightning), to the Crystallomantia, Lecantomantia, and Hydromantia (Psellus de dæmon., Apulejus, &c.), and to the sorceries of the middle ages.

Mythology with its magical meaning was, therefore, long perfected before the γοητεία arose like a misgrowth. The belief in secret revelations, natural powers, and miraculous cures, certainly always existed among the Greeks, but not belief in sorcery. Wachsmuth says—"The conception of a power which is capable of influencing the course of nature, and by which men may even compel the gods, is ungrecian. Each unusual knowledge, each higher power, belongs to the gods, and can only be practised by their aid; the constitution of the world is still so infantine that there remains no room for men when the gods exert their influence directly. The representation of an order of things on a much larger scale of Providence, or an unbroken connection of natural causes and effects, is too elevated, though undoubtedly anticipated at that period, and too difficult in its application to life, to have been developed in all its purity by this childlike conception of the divine powers and their influence upon the universe. To each single striking appearance a single spiritualised cause is assigned,—a god. This individualised influence of the gods upon human life appeared to the ancient Grecks as the natural course of things, which is so far removed from an universal government that no idea exists of that which might be called natural and objective; for in this *providentia specialissima* of the gods such limits cannot be formed. Everything is explained by divine presence and divine power, and any phenomenon which cannot be explained, is regarded as a τέρας sent by the gods; it is therefore not miraculous but something unusual; as is the evidence of divine anger, and so forth. On this rests the worship of the gods: fear, hope, suffering, &c., refer directly to the gods, as also prayer, thanksgiving, and penitence. And if a man knows more and can perform more than others, it must be a divine gift; and in this class may be reckoned a knowledge of the supposed miraculous powers of nature" (p. 214.)

As light precedes the shadow, magic precedes sorcery; the abuse proceeds from the use,—error marches side by side with truth. Without the earlier magic of instinctive clairvoyance, and the acting vitality of the mind, sorcery would not have been discovered. The symbols

which ecstatic clairvoyance had implanted in the mythology were not explicable to all, and their signification may be investigated from various directions. If through the clairvoyance—as we see in magnetism—which was methodically practised in the oracular temples, the powers of nature were discovered and known in their various activity, therefore the supposition is not without foundation that the secrets of the temple consisted in magical knowledge, and in the practice of those powers of nature, which, being intimately connected with the religious customs, must also have been comprehended by mythology. From this it is clear, that the gift of prophecy, and the power of working wonders, formed the contents of the mysteries, and that they were no less reflected in the mythology. The inscriptions which have been found in the temple, and collected by Hippocrates among others, in fact refer to magical subjects, as far as their meaning has been understood. In the mythology, the gods of medicine are prominent and numerous, as well as the elementary powers of nature, as I shall proceed to show. According to Homer, Pæan was the first physician; from him comes the deified Asclepios, whose sons were Machaon and Podalirius; the sun god, Apollo; Minerva; the magic zone of Venus; Pluto's kingdom; and Jupiter's Olympus, with its electrical thunder; the key-bearing Cybele, whose dancing priests prophesied; the deeds and inventions of Bacchus. No step can be made in mythology without treading on magical ground.

It is characteristic that, among the Greeks, belief in demons, as intermediate beings, was wanting, and proves from the absence of an idea of two morally opposite powers, common in the East, that the magic of the Greeks was purely human. The antagonistic powers which are raised against each other in the Greek mythology are not to be confounded with the conceptions of good and evil, which the Greeks did not yet apply to their gods. Even in Homer's time, the gods held communication with men; the idea of the supernaturally divine was not yet separated from those of the universal material connection of nature. As soon, however, as the space extends, and the chasm between material and spiritual, between God and man,

is widened, and when the conception of the divine nature is purified and becomes cleared from its obscurity, though without entirely embracing the objective without the subjective in contemplation, man endeavours to find the best substitute and aid in filling up the chasm, and, at the same time, an intermediary being between himself and the highest intangible. The Greeks might, therefore, just as easily have formed their own ideas of demons and spirits, as have received them from the East. In Homer, δαίμων still signifies God (Il. vii. 291, xvii. 98, xix. 188; Od. xi. 61, xvi. 621); ἄγγελοι—the angels—are but messengers and heralds (Il. i. 334.) In Hesiod (Scut. Herc. 94) the souls of men, in the golden age, appear as mediators, δαίμονες, and as guardians of men. This conception, however, appears not to have been common among the people, but only among the philosophers, which causes us to conjecture that it is of foreign origin; the more so, from the fact that the most profound philosophy comes, in general, from the East, and that demonology is traced there, and to Egypt, by Plutarch and others. The influence of demons in the magic art was, afterwards, more generally believed in by philosophers than the oriental dualism. Even Pythagoras secretly taught similar doctrines with Hesiod (ἔιται δὲ πάντα τόν ἀέρα ψυχῶν ἔμπλεων, καὶ τούτους δαίμονας τε καὶ ἥρωας νομίζεσθαι). From this arose the belief, at a later age, that Pythagoras, or the Pythagoreans, had communicated with demons, and were able to exorcise them (Porphyr. vita Pyth.) Empedocles is said to have been the first to speak of good and evil demons, even of a species of fall (Plutarch. de defectu orac. c. 17.; de Is. c. 26), and magic is distinctly spoken of in connection with him (Diog. Laert.)

The demon of Socrates is not the same as the mediatory demon. In Plato we find most concerning demons, who, however, gives also the opinions of others, but does not state anything positive of their good or bad qualities. Θεοί and Δαίμονες are taken together. These uncertain expressions of Plato, however, formed a rich source of the demon-system of the Alexandrian philosophers. It did not consist, as in the theology of the Chaldæans, Persians, and Egyptians, of merely opposite and antagonistic powers, like the Giants and Titans leagued against the gods of Olympus, or of the

gods amongst themselves, but of two conceptions of good and of evil existing for themselves, and transferred as two principles to beings of equal power. Here we have at once good and evil spirits with inferior and dependent beings. The idea of sorcery, and the belief connected with it, are also of later and probably foreign origin,—partly through the speculations of philosophers, partly through the residence of Greeks in Persia and Egypt. Foreign ideas were now introduced under cover of the names of native gods, by which the later mythology and the demonology therein contained are to be explained. Thus, for instance, native gods were made guardians of magic; but at the same time the foreign portion remained visible,—the more so as, the path being once opened, similar ideas were attracted. The magic systems, therefore, came from Higher Asia to Egypt, and the magic arts were connected and incorporated with the traditions of Colchis. Colchis and Medea, Iberia, Assyria, Chaldæa, gave their names to magic herbs,—"Κακὰ φαρμακα φαμί φυλλάσσειν, Ἀσσυρίω παρά ξείνοιο μαθοῖσα" (Theocr. ii. 162).—Iberia, Colchis venenorum ferax, Hor.; malæ herbæ Medeæ, flammis Colchicis, Hor.; Phariacæ gramina terræ, Ovid.

The Thessalonians are mentioned as the most diligent exorcisers of magic, under the form of sorcery, after the invasion of the Persians—"Thessalæ urbes, quarum cognomen diu obtinuit, magia:" Plin. xxx. 1. Menander ridiculed the Thessalian sorceresses, who, it is said, endeavoured to draw down the moon; "quæ sidera excantata voce Thessala, lunamque cœlo deripit:" Hor. Ep. v. 45. Thessaly was rich in magical plants. "Media Thessaliæ loca, quæ artis magicæ nativa cantamina totius orbis consono ore celebrentur," Apul. The residence of the Persians in Thessaly was of long duration; many traditions may be traced, as, for instance, that of the physician Chiron, Jason, to the coarser Thessalian mind. In Suidas we find a direct reference of this kind—namely, that Medea, in her journey through the air, let fall φάρμακα in a casket in Thessaly. It is not, however, our object to enter more fully into the subject of sorcery.

That the celebrated secrets of Samothrace reach back to

the highest antiquity is certain; and although, according to Schelling's investigations, the words Axinros, Axiocerses, &c., lead us to conclude upon something foreign and magical, yet we must believe, whatever the origin, that true magic was a species of natural philosophy. Writers collectively shew that the mysteries, demonology and sorcery, stood in connection with each other. That their foundation was most intimately connected with the unfolding religion of the country is clear from the above. Priestcraft was the nurse of civilization, and we cannot doubt that it alone possessed the highest knowledge, and preserved it from profanation in the service of the gods, and also mysteriously enveloped its use before the people: on this account unknown effects and appearances were looked upon as synonymous with magic, a belief which has continued to our time. That a knowledge of the powers of nature was taught in the mysteries in connection with the sacred healing art, and that wonderful cures were often performed in the temples, is an undisputed fact. Whether we look upon Orpheus or Musæus, as is usual, as the possessors of great knowledge of nature, and the founders of these mysteries, or not, we shall find that their names are so intimately incorporated with all ideas of those mysteries that they may well stand for the representatives of natural science and magic. For Orpheus, the son of the muse Calliope, and according to some of Apollo, is represented, even before the Trojan war, as a prophetic bard, and such a wonder-worker, that not only animals but also the trees followed him, and that he commanded the storms and tempests. He had been in Egypt and the East, (and with the Argonauts to Colchis) and returned home with the knowledge he had obtained there. Musæus, as successor or disciple of Orpheus, is said, as a poet and philosopher, to have introduced religious ceremonies according to the instructions of Orpheus: miraculous cures are also ascribed to him.

The mysteries became celebrated after the time of Pythagoras, who was universally believed to be a magician initiated into the Egyptian mysteries. Although Orpheus and Pythagoras were called by some sorcerers (Pausan. Eliac. 221), yet the mysteries remained quite reconcileable

with religion, and no one doubted their sanctity, which is the more proved by the fact that at a later period those who were convicted of sorcery (abuse of magic) were excluded from the Eleusinian mysteries. It is probable that in the increasing corruption of the state religion, the mysteries fell into decay, and demonology became mixed up with the foreign mysteries; the popular inclination leaned towards sorcery, instead of towards the earlier religious magic; and much was spoken of the Dea Syria. According to Wachsmuth, this may have been especially the case in the mysteries of Hecate, in Ægina. This suspicion of foreign contamination arises from the fact that aid was sought from the national gods against the power of sorcery, and to dispel its charms. At a later time, almost all kinds of sorcery were known; such as the aerial journey of Abaris upon a javelin given him by Apollo (Iamblich, in vita Pythag. c. 28); we hear of injury done to cattle, and gardens, against which Phallus, sacred to Priapus (a divinity of later date) is the protector; of the evil eye—*βασκανία*. Canina guards children in the cradle (Lactantius, i. 19); and Pliny (xxviii. 3, 4) has named many remedies, particularly herbs, against bewitchment, but adds: "magorum hæc commenta sunt." Varro and Plato mention amulets (Re repub. 4); Petronius speaks of threads; Virgil of garlands; Theocritus of spittle;—words and sentences, which, as is usual, were of foreign derivation. To these belong the so-called Ephesian letters, "Ephesiæ litteræ" (Athen. xii. p. 171: *ἔφες. γραμμ.* Hesych.)—for instance, *Aski, Kataski, Tetrax*, &c.; in sickness such words were repeated, even where there was no sorcery to combat, such as those of Cato: Daris, dardaries, astaris, ista, pista, sista (Plin. 2 8; Horat. Ep. v. 71). I have already spoken of magical soothsaying, which the Greeks divided into four classes;—the symbols of birds, voices, agreeing occurrences, and sacrifices.

Although by degrees sorcery, as a later science, threatened more and more to supersede magic, yet it was always regarded with contempt, and its practice proscribed as something unholy, as well as the belief that sickness could be cured by natural means, without the aid of the gods or religious ceremonies. Sickness was regarded as directly

sent by the gods, and therefore only to be cured by religious ceremonies. Thus, for instance, Hippocrates (De morbo sacro) states that in this disease the imitation of goats, the bleating and contraction of the right side, was ascribed to Cybele; violent shouting to Neptune; purging to Hecate; foaming and stamping to Mars; terror and starting up from the bed to the pursuits of Hecate. We see from this account of Hippocrates that the spasmodic appearances of epilepsy are indicated and ascribed to various spirits, as occasionally has been the case in the present age.

Although we find the Greeks endeavouring to cure diseases by ceremonies and by means of the prayers of the priests, yet natural remedies were not the less to be used according to their advice, but with inverse power—for healing, and not for the production of disease by sorcery. It was understood that everything must be obtained from the gods, or their confidants the priests, and that nature was subject to the gods; everything contrary to this belief was considered as foreign and sacrilegious, and called γοητια.

The development of natural philosophy, which was decried as foreign, and which taught an unconditional belief in the influence of the gods, spread even among the philosophers. The celebrated men who travelled in Egypt and Asia to gather knowledge, such as Pythagoras, Empedocles, Democritus, and Plato, were accused of having brought sorcery back with them; as we find in Plato (De leg. xii.), where he speaks of the government of the universe and the course of nature; so that it happened to them as to Roger Bacon, Albertus Magnus, Galileo, and many others. To ascribe anything to nature and her powers alone, and to leave the gods out of the question, was placed under the ban as an unholy work. In Apulejus (De magia, p. 32, edit. Hip.) we find the following detailed passage:—"Verum hæc ferme communi quodam errore imperitorum philosophis objectantur; ut partim eorum, qui corporis causas meras et simplices rimantur, irreligioses putent, eoque agant deos abnuere, ut Anaxagoram et Leucippum, et Democritum et Epicurum, cæterosque rerum naturæ patronos; partim autem, qui providentiam mundi curiosius vestigant et impensius deos celebrant, eos vero vulgo magos nominent, quasi facere etiam sciant, quæ

sciant fieri, ut olim fuere Epimenides et Orpheus et Pythagoras et Osthanes. Æ dein similiter suspecta Empedoclis καθαρμοὶ, Socratis Dæmonion, Platonis τὸ ἀγαθὸν."

Though the popular voice was raised against false magic, and though general opinion was averse to free philosophical speculation, yet religious culture was still more opposed to it. The government rested upon the native religious culture, and with all its attention to foreign affairs it was obliged to regard internal arrangements first. The introduction of foreign goods and of new customs, contrary to the established ones, or in any way destructive of them, was therefore unlawful and punishable. The priests might, perhaps, with just indignation, have held the abuse of magic and the arts of sorcery in abhorrence, and self-interest naturally weighed down the scale. For every priesthood of every age has maintained its rights and privileges jealously. The philosophers must therefore have guarded themselves from saying anything openly against the worship of the native gods: Digoras was banished as a denier of God, and Socrates accused of having introduced new gods. According to Demosthenes, a Samian sorceress, Theoris was burned in Athens (In Arist. i.) Even Plato declared against sorcery, and wished to imprison those who practised it (De leg. 6). Magic and sorcery were, therefore, for a long time only practised in secret. But with the increase of internal confusion, and a more intimate connection with foreign countries, especially with Asia, after Alexander's invasions, watchfulness no longer availed; the patriotic separation of the various Greek states declined, and magic gained greater freedom from restraint in the degree of its decline and corruption.

Those beautiful institutions of the mysteries from which the physician, as well as the priest and statesman, might have learned much, like the history of the infancy of mankind lose themselves in obscurity: the sacred groves have disappeared; the temples of Hellas lie prostrate in the dust, and solitary travellers pass by, or robber hordes infest, the sacred spots where the gods lived among men, and imparted to them counsel and assistance for the relief of their afflictions. But we find that sufficient still remains, partly in direct accounts, partly in the songs of poets, who only uttered

the belief current among the people, and partly in the indirect hints of mythology, to furnish us with conclusions upon the principal constitution of magic and the inward services of the temples. We may now say a little specially concerning this subject.

In Greece, from the earliest ages, we find the healing art in the hands of a few men, or families, and practised in a perfectly magnetic manner by the priests in the temples. Veiled by consecrated secrets, physic appears to us under a remarkably simple guise. Soothsaying and prophetic dreams were everywhere, as well as in the sacred temples, much more frequent here than among other nations. The earliest men who had made themselves acquainted with the constitution of man were accustomed to pay particular attention to soothsaying, and to cure diseases by its aid. Having by this means become so useful to their fellow mortals, they were during life honoured as almost superhuman, and after death had temples consecrated to their memory; for people were firmly convinced that being so far elevated in all things above all other men they could not at once cease to exist, but rather that there must be something divine in their nature. The belief, therefore, became firmly fixed, that such a man had only returned to the god by whose aid he had performed such miraculous deeds, or that he had now become divine, though invisible to men.

Temples were, therefore, erected at those spots where these benefactors had existed in human form; priests were consecrated who practised religion associated with the healing art; pilgrimages were made to these places, to return thanks and offer sacrifices for benefits received, or to seek the still continuing activity and aid of the invisible being in those holy places, where partly the excellent arrangements of the priests, partly the journey and change of thought, brought about their cure, united with their unbounded faith and firm conviction, which here as everywhere else must have had beneficial consequences.

According to the evidence of Herodotus (lib. ii. c. 50) the Greeks learned these sacred services of the temple from the Egyptians; for the principal temples were consecrated to Egyptian divinities. According to Herodotus the oldest temple of Venus, Urania, stood at Ascalon in Syria; and for

the purpose of informing himself thoroughly regarding the ancient myths of Hercules, he journeyed to Tyre. Isis had a magnificent temple at Pithorea in Phocis, and Serapis one at Messene; also at Athens. But Egyptian gods were not alone worshipped; they also had divinities of their own, who were renowned for their healing powers. They had, for instance, Jupiter, Juno, and Apollo; even Hercules had, according to the testimony of Pausanias (in Bœot. c. 24), a temple of health. They also for a long time venerated the tomb of the celebrated seer Calchas, to whom sick persons sacrificed a ram, upon the skin of which they slept to receive prophetic dreams.

One of the most celebrated and oldest gods of medicine was Apollo, who was also called Pæan (Παιᾶν), the physician of the gods. The name Pæan is especially given to Apollo in the Orphean hymns (Orph. hymn. in Apoll. p. 224, edit. Gesneri). Pindar also (Pindar. Pyth. V. v. 85) ascribes three occupations to Apollo, namely, physic, music, and soothsaying. As such extraordinary effects were seen to be produced in the cure of disease by music, music had been associated with physic in the attributes of this God, or *vice versâ*. In later poets and historians Apollo is almost always spoken of as a physician and soothsayer. And from the oath of Hippocrates it is clear that he also regarded Apollo as the patron of medicine.

"By the comforter in sickness, Apollo, and by Æsculapius, (thus begins his oath,) by Hygea and Panacea, I strengthen it with an oath, that I, as far as my force and power of reason will suffice, will keep that perfectly and conscientiously which I now swear and write, to honour my instructor as well as my parents," &c. (The Genuine Medical Writings of Hippocrates, by Gruithuisen, Munich, 1814, xx.)

Plato even endeavoured to trace his four principal occupations, as medicine, soothsaying, hunting, and music, to the word Apollo (Sprengel, History of Medicine, i. p. 132.) Later evidence — particularly of Diodorus Sicculus, of Philo, Galen, and Lucian—proves undoubtedly that at a latter period Apollo was regarded as the God of medicine, if not as the founder of the science.

In Greek mythology Apollo is universally called the inventor of medicine, music, and poetry; on which account

he was considered as the patron of the muses. The art of soothsaying is said to have been taught by him. Through these benefits he bound mankind so firmly to him that he was placed among the gods. "Inventum medicina meum est, opiferque per orbem dicor, et herbarum est subjecta potentia nobis" (Ovid. Metam. i.)

Orpheus, who gained his wisdom among the Egyptian priests, is also regarded by many as the founder of all religious services, and the secrets of medicine and poetry in Greece. According to Socrates, Plato, Euripides, and Herodotus, Orpheus gained immortal fame by his music and poetry; having instructed the Greeks in religion, the knowledge of nature, medicine, magical charms, social customs, agriculture, and navigation. Soothsaying is said to have been hereditary in his family. From this arise the contradictory accounts of Orpheus; and it appears that not alone Orpheus but his followers spread these comprehensive teachings. Orpheus is said to have lived prior to the Trojan war, which was 1500 years before Christ. Secret remedies, magic formulæ, incantations, were long afterwards carried about upon Orphean tablets. Even the Orphean Hymns were considered as possessing healing properties. It may, therefore, proceed from this that Joseph Scaliger, according to his own account, was overcome by a certain shuddering sensation whilst translating the Hymns of Orpheus by night, from the novelty and elevation of their sentiments.

Orpheus also ascribed great power to the secret virtue of certain stones, among which, singularly, the loadstone and the siderit, a species of precious stone, are found; the latter has been called by some, including Pliny, a magnet.

Among the people of Argos, Melampus was almost equally celebrated for the sciences of medicine and soothsaying; he is said to have learned these from the serpents which licked his ears. For it was an universal belief of antiquity that serpents not only felt atmospheric changes beforehand, but also epidemic diseases; on which account they were spared and worshipped by the Argivi as the natural teachers of soothsaying.

Melampus was particularly celebrated for his cures; he used medicines, but secretly, after the manner of the Egyptians, from whom he also is said to have gained his know-

ledge; he was always regarded as a chosen confidant of the gods. It is most remarkable that Melampus healed Iphiclus of his impotence by the rust of iron, according to the direction of Mantis, who said that an old sword sticking in a tree would remove the affliction. Mantis is said to have received this information from a hawk (Sprengel, i. p. 119). May not this Mantis have been a magnetic sleeper of Melampus? Another cure, which he performed on the Proetides, is one of the most remarkable of the old world. There were three daughters of Proetus, king of Argos, (according to others they were healed by Argos) who being mad also infected the other women of Argos, and leaving their homes wandered about in the neighbouring forests in the most improper manner. This madness is said by Hesiod to have been caused by the leprosy with which they were afflicted. To cure them, Melampus took many youths to assist him, and hunted these wild girls five leagues, with songs and inspiring dances; then he let them bathe in the fountain of Anigrus, whose power, especially in curing leprosy, had long been known. The eldest of the Proteides was healed at once; the others regained their health and reason through mysterious purifications and reconciliations with the goddess Artemis (Sprengel, i. 169.)

Another, and the most celebrated of all, was Æsculapius, a son of Apollo, who conferred great benefits on the human race by his discoveries. He was therefore placed among the gods. As he raised many from death, Pluto, the god of the infernal regions, complained of him to Jupiter, who killed Æsculapius as a diminisher of the kingdom of Pluto. For this Apollo killed the Cyclops, who up to that time had forged the lightnings of Jove; and Jove in return compelled Apollo to permit his sciences to be practised for money.

The miracles which Æsculapius performed during his life continued even after his death; and, as was the case with all heroes and public benefactors, several temples were dedicated to him. In these temples the practice of physic was exercised in a manner which is very instructive for us, as the priests, under the guidance of Æsculapius, advised the sick to use remedies which were revealed to them during sleep by the god. But Æsculapius and Apollo are not the

only ones to whom temples were erected in Greece, in which the sick were cared for and the voices of the oracles heard; there were numbers of other gods to whom, in like manner, divine honours were paid.

We will now learn more of these voices, relating somewhat concerning the history of oracles in general, which played so prominent a part in the temples, and stood in such high repute both for the remedies prescribed as well as for the prediction of future events; we shall also find great resemblance in them to magnetism.

We have already seen the oracles and treatment of the sick among the Egyptians, and have met with much having reference to magnetism. There were oracles also in other countries, but in no where did they excite so much attention as in Greece, even in the ages of the greatest enlightenment. The Spartans questioned the oracles concerning affairs of state; and even at the age of Lycurgus the answers of Pasiphæ were miraculous, as the history of Agis proves (Plutarch. in Agide et Aleom.) In this temple, dedicated to some god, it was a common occurrence for patients to fall into a sleep in which they foretold the course of their diseases, and even the necessary remedies to be used, with many other things. These temples were provided with regular sleep-houses,—especially where the sick were accustomed to collect in large numbers, to receive the answers of the oracles, and to pray for aid: this was particularly the case in many temples of Æsculapius. That these answers of the oracles were regarded as coming from the gods is not surprising; for how could the sleepers, in the confused state of their perceptions, either partially forgetting or only dimly remembering in their waking state the visions of their sleep, regard this unusual condition of the soul as any other than divine? in which the god or his priests performed wonders. This temple-sleep was called by the Greeks εκγκοίμησις or εγκοίμασθαι, and, among the Romans, incubatio; and was practised in various temples with many preparations and in many varieties. For the purpose of mentioning the most important facts connected with the various temples I must regard them historically, and shall commence with those of Æsculapius, as the most celebrated of all.

According to Sprengel, the first of these temples was originated by Alexana, a grandson of Æsculapius, and the son of Machæon, who erected a monument to the memory of his grandfather at Titana in Sicily, that the recollection of his merits should not be lost: this gave rise to divine honours being paid him by the descendants of this Thessalian prince. At Epidaurus, in Peloponnesus, stood the most celebrated temple of Æsculapius, from whence worship spread over a great portion of the world. This was said to have been his birthplace, and the spot was regarded as especially holy; it was called the sacred land, and none but the initiated dared to approach the sanctum without previous purification. Whole companies of sick persons pilgrimaged to this temple to regain their lost health and become enlightened by divine dreams. For this reason the Greeks called Æsculapius also the Dream-sender (ὀνειρόπομπον). The temple was situated near the sea, in a pleasant country and upon a great elevation; on all sides wooded hills surrounded it, where the air was very pure. The most pleasant groves and pleasure gardens, and even amusing sights, heightened the attractions of nature. Behind the temple stood the sleephouse for the patients, and near to it a circular marble bath. In the temple itself were several ante-rooms: the god was supposed to be only in the innermost chamber. The statue of Æsculapius, by Trasimenides, was of ivory and gold, in a sitting posture. In one hand it held a staff, and the other lay upon the head of a serpent, which wound itself round the staff. Beside Æsculapius stood a dog. In other temples he often wore a laurel crown, and was also invested with other symbols: as, for instance, a large, and often golden, beard, and with a mantle (pallium). In general he was differently represented in different temples.

The staff of Æsculapius is said to signify the aid which the sick require for their recovery. According to others, the knotted staff is an emblem of the difficulties with which the duty of the physician is surrounded. The serpents are partly to represent acuteness, partly rejuvenescence: this was the explanation of the New Platonic school at Alexandria. The serpents also signify soothsaying, as by eating snakes the result of various diseases was revealed. In Epidaurus, it is

said, there were numbers of snakes whose bite was not venomous. According to others, they represent the watchfulness and wisdom of the physician, or a sign of health, as they become young again by changing their skin.

In the ante-chamber of the temple it was usual to place the symbolic statues of good fortune, dreams, and of sleep. No person was ever, or, at most, only in rare cases, admitted into the sanctum; the priests alone beheld the gods; and at times strangers were not permitted even to approach the temple. Thus, for instance, the temple at Tithorea was enclosed at a circumference of forty stadia by a hedge, within which no one was permitted to reside. Those who wished to approach the temple must be first prepared for this in the temple of Isis, which lay near.

In Epidaurus, no woman might bear a child, and no sick person die (Pausan. lib. ii. c. 27). In the fore-courts of the temple were tablets inscribed with records of diseases and the proved remedies; others were engraven on the columns of the temple, or were represented in similies and hieroglyphical paintings. Such votive tablets were to be found in all temples in great numbers, for every one who was cured in the temple and by the advised remedies left behind him a written account of the manner and nature of the cure. Such inscriptions could be used for the future in similar cases. Hippocrates collected many remedies from the tablets in the temple at Cos, which he practised upon his patients. Gruterus, Fabret, and Thomasius, have made known several of these inscriptions.

The temple of Æsculapius at Pergamus, in Asia Minor, was arranged in a similar manner, but possessed a miraculous spring having healing properties, as well as baths. Especial care was taken to found temples in places where there were mineral springs, and where the atmosphere was healthy; on this account they were usually built upon mountains. The temple of Cyllene was built upon a promontory of Hymna in Elis, in the most beautiful and luxuriant portion of the Peloponnesus. The temple of Cos, in Laconia, stood on the summit of Mount Ilium. The temple of Megalopolis lay in a sacred grove on the east side of a mountain. The temples were usually placed in sacred groves, and

where trees were wanting, gardens were laid out. Pure, healthy air, fresh springs and rivers, and especially mineral springs, were regarded in the erection of temples. They endeavoured to heighten the charms of nature by art: but not alone were gardens laid out; institutions were also founded—gymnasia—where the most varied bodily exercises were practised.

To show the similarity of the practices of the temple with magnetism, we must first pay some attention to the mode of preparing the sick, and afterwards to the internal treatment, for the purpose of rendering them susceptible either to sleep or to recovery.

What has been said of the temples of Æsculapius may be said, more or less, of all others, always bearing in mind that difference in time may have produced changes and modifications:—

1. First of all, every sick person who wished to approach the temple must solemnly promise to follow the rules diligently and minutely; for whoever did not conform entirely to the commands of the priests was declared unworthy of the benefits of the god, and dismissed without aid. At their arrival, the sick had to observe the greatest abstinence, fast several days, and refrain from drinking wine. In the Amphiareus at Oropus, for instance, there was a law forbidding wine for three days, and food for twenty-four hours (Pausan. lib. i. c. 34). In Pergamus and Epidaurus wine was equally forbidden, that the ether of the soul might not be defiled. In Pergamus they were compelled to abstain from wine for fifteen days, of which Galen says, "that not many would so far obey a physician."

2. The priests led their patients through the ante-chambers, showing them the paintings and tablets, and narrating to them the wonders which had happened there through the divine favour.

3. Zealous prayers were said and sacred songs recited. For this object the priest read or sang the prayer, and the sick person repeated it aloud. These offerings were called prayers or songs (νόμους). But these songs were also accompanied by musical instruments, and at a later period singers were ordained. Plato relates, that rhapsodical poets

emulated each other in the temple of Æsculapius at Epidaurus. Young boys were also employed to sing in several temples.

4. Sacrifices were made, and of various kinds: generally a ram, but also other animals, and birds.

5. Bathing was always a necessary condition, before a further cure was attempted, and before they were considered worthy to receive the verdict of the god. Water-drinking also was commanded. Sprengel thus translates the remarkable passage in Aristides concerning the miraculous spring at Pergamus: "Even the dumb regain speech on drinking therefrom: as those who are accustomed to drink the sacred waters, prophesy. Even drawing the water serves instead of other remedies, and it makes all other water unpalatable to the healthy."

6. These baths were accompanied by rubbing (frictiones) and various manipulations; and different salves were used. In Pergamus, at a later period, a species of tractor (xystra) was invented, with which they were rubbed after the bath. All these rubbings were performed with great care by persons chosen for this purpose. The anointing and friction was partly before, partly after the entrance to the interior portions of the temple, and probably as the various diseases appeared to require it. Apollonius, for instance, and Jorgus anointed themselves before their entrance to the temple with an ointment of amber, so that their bodies smoked; then they used the cold bath, and entered the temple crowned with wreaths, and singing hymns (Sprengel, i. 200.)

7. The patients were fumigated before they were admitted to the oracle. They were touched, stroked, and rubbed with the hands.

8. When, by all these preparations, the sick person was fit to receive the sleep, he reclined on the skin of a sacrificed ram, or upon a magnificent bed which was often kept in the temples for this especial purpose. I have already mentioned that there was such a state bed in the temple of Helus at Babylon; also at Thebes in Egypt a similar one is said to have been used; and the priestesses of the Patorian oracle in Lycia slept alone upon such a bed, where they awaited the inspiration of Apollo. I shall mention at a later period

the bed of the Englishman, Graham. This temple-sleep (incubatio), according to the testimony of Pausanias, took place mostly at night in the various chambers of the sleep-house; all lights were extinguished, that a solemn silence and sacred darkness might lighten the visions of the dreamers.

That these visions were similar to sleep-waking and clairvoyance is shown by the preparations and arrangements of the priests; and the excited mind, turned in child-like faith towards the god, awakened the inward sense, already roused by these preparations, to disclose the remedies for others as well as for itself: this, learned from themselves by the priests, was afterwards imparted to them as the words of the god, with the holy belief that the words were divine. The similarity is also clearly proved by the fact, that clairvoyant states are minutely described by Iamblich and others. They slept, dreamed, foretold remedies and the recovery or death of themselves and others. They not only foretold events, but also wrote and spoke in verses.

Aristides speaks often of the poetry of divine sleep. "I have heard," says he, "the rules of life recited in a poetic manner." Their prophecies, however, occasionally failed. The medicinal means employed appear to have been roots, herbs, or very slight purgatives, as stewed raisins, or in a frugal mode of life; or they consisted entirely in fasting, or washing, and all kinds of superstitious ceremonies. (Sprengel, i. 204.)

May not these "superstitious ceremonies" have been magnetical manipulations in a narrower sense? The medicines often were revealed in symbolical shapes—as is often now the case in somnambulists,—and which the priests knew how to explain and apply. Sometimes they were violent remedies, as gypsum or hemlock, or bleeding; cold baths were recommended, as we learn from Aristides and others. Occasionally all this did not give any relief, or it ended unfortunately, which, however, was rarely the case, as no incurables were admitted to the temple: when, however, this did happen, the fault was laid upon the sick person, to his unbelief and sins, or to fate. Plautus, and especially Arnobius (Contra gentes) relate, that the consumptive (tabi-

ficis affectos morbis) found no remedies, even when they visited all the temples: they even weary Æsculapius in vain with their prayers and wishes. Usually the cure was of some duration, and the temple-sleep was often repeated; they did not fell the tree with one stroke; and we must, moreover, remark, that all did not sleep, and of these but few prophesied. Instances are to be found in Philostratus (Biography of Apollonius of Tyana.)

Before turning to the account of other oracles, we must mention some few peculiarities of the priests of Æsculapius. It is necessary to remark, that here, as in Egypt, the priestly office was hereditary, and was handed down in families. An old law of this order says distinctly, "Holy things may only be revealed to the initiated; the profane may not receive them before they have been initiated into knowledge" (Hippoc. lex). All others found it difficult in the extreme to become priests; but before everything they had to be instructed in medical knowledge. The order of Æsculapius compelled everyone who wished to be initiated into the orgies of knowledge to take an oath, calling upon Apollo, Æsculapius, Hygen, and all gods and goddesses, and solemnly promising not to desecrate the secrets of the temple, and only to impart them to the sons of his instructors, or to those who had taken this oath.

These priests practised the sacred customs and tended the sick. Some were appointed to the anointing, washing, and burning of incense; others to the prayers, hymns, and other preparations; and the highest cared for the sanctum in the interior of the temple, and the sleep-houses, to which the others were not admitted; others were in the courts as expounders of symbols and allegories. But the dreams of the sleepers were only explained by the highest priests. In later ages, philosophers and others dwelt in the halls and pleasure walks, with whom the sick might converse (Sprengel, i. 206.) Such expounders were to be found in all temples, in Egypt as well as in Greece, who explained that which strangers came to inquire, and told them all that they required or were permitted to know. According to Herodotus, Psammetichus had such expounders (ἑρμηνέας); and Jablonski says that Herodotus consulted these in Egypt, and left all that we know con-

cerning them to posterity. Pausanias often mentions these expounders (ἐξηµήται) in his description of Greece; and the Assyrians and Arabians also had their expounders (ἐξηµήτας τῶν µύθων).

The priests distinguished themselves in a remarkable manner by their dietary regulations. They often cured the most severe sickness by a mere change in the mode of life, —though occasionally diametrically opposite to the former one. And that severe diseases might be cured by a proper direction of the passions, Æsculapius, as Galen says, was an evidence. "Those who through the violence of their passions had inflamed the body, he often advised to listen to a poem or a song, or to visit a comedy. To others he recommended riding, hunting, and martial exercises, and prescribed the kind of exercise as well as the choice of weapons." That which Galen says of Æsculapius is also stated in Sprengel's learned investigations concerning the Æsculapian priests in Pergamus. The priests were maintained by fixed properties and by rich presents and offerings which the sick brought. The dwellings of the singers and expounders were in the neighbourhood of the temple; the priests inhabited apartments in the temple which were very retired, and often connected with subterraneous passages. Thus, for instance, the temple of Serapis is said to have been full of such passages, as Rufin describes it; and in the Bible we are told that Daniel discovered the deceit of the priests of Baal, who carried away the sacrifices through secret passages. The most delightful fragrance often ascended from the passages and filled the places where strangers happened to be.

To retain the remembrance of the benefits of God in perfect activity, certain festivals were instituted, and were held with great splendour in Epidaurus, Pergamus, Athens, and Cis. The greatest number of cities in Asia Minor united in celebrating this festival in common. In Epidaurus it was commemorated every five years, when there were various games, sacrifices, and solemn processions, in which the statue of the god, in a festal car of triumph, and drawn by Centaurs with burning torches, was led round, accompanied by torch-bearers singing hymns. On the recovery of the sick, and their departure from these sacred places, various

sacrifices and presents were made, which they either left behind them in the temple, or gave to the priests as a reward for their trouble. These presents consisted in gold or silver vessels, votive tablets, members of the body in which they had been healed,—sometimes of ivory, or, among the poorer classes, of wood; paintings and works of art were also given. Aristides sent to Pergamus a silver tripod upon which were three golden images, of Æsculapius, Hygea, and Telesphorus. In general the Greek temples were very richly endowed. It was especially customary to leave the history of the sick person, with his name,—and an account of the disease, the remedies, and the manner of cure, carefully inscribed on a tablet. Such records were often engraved upon metal plates or columns; of these inscriptions six were still extant in the time of Pausanias at Epidaurus (Sprengel, i. 208.) It was customary at the oracle of Amphiarus to throw gold and silver coins into the sacred spring. Another custom, which must have assisted the exercise of medical knowledge not a little, was that all peculiar remedies, and particularly such as were newly discovered, were inscribed upon the doorposts or columns of the temples. Thus the celebrated combination of Eudamus against the bite of serpents is said to have been engraved on the door of the Asclepion at Cis (Galen. de antidotis, lib. ii.; Plin. xx. c. 24). A goldsmith bequeathed to the temple at Ephesus an eye lotion, which was to assist all those who, suffering from severe diseases of the eyes, had been abandoned by human aid. Even surgical instruments were bequeathed by their inventors to these sacred hospitals. Erasistratus presented the Delphian temple with an instrument for the extraction of teeth (Sprengel, i. 208). That such tablets have not been handed down to our age is much to be deplored: nothing is now known of these tablets in Greece; but of those preserved to us by Gruter, and which were found in the Tiber island at Rome, I shall speak at a later period.

Having spoken at such length upon the subject of the temple of Æsculapius, I shall mention some of the peculiarities of other oracles. Almost as celebrated as the oracles of Æsculapius were those of Apollo, and of these the most renowned was the oracle at Delphi, which took its name from a town of Bœotia, lying on the south side of Mount Parnassus, and which

is said to have been founded in the following manner: herdsmen who pastured their flocks in the neighbourhood noticed that the goats, when they approached too near to a certain chasm from which a peculiar vapour arose, became intoxicated; and this happening to a shepherd, he was curious to examine the chasm. He not only fell into the same convulsive movements, but he began to foretell future events. The belief soon became common that this chasm must contain something of a divine nature; and it was much visited to obtain a knowledge of futurity. But as it occasionally happened that those who went too near to the hole fell into it, being stupified by the exhalations, and thus lost their lives; the hole was covered by a tripod or table, having an opening in the centre, upon which those who wished to prophesy were seated. For some time this wonder was not ascribed to any particular deity; but at length Apollo was universally acknowledged to be the ruler of this spot; and a species of temple, formed of laurel branches, was erected in his honour. This temple was afterwards superseded by one of stone, and provided with priests who should cultivate diligently the worship of the god.

It is particularly remarkable, that in the temple at Delphi young girls were usually appointed to the office of sooth-saying, and were, as I have already mentioned, chosen from the lower classes, and of simple manners. They were called Pythia, which name was derived from Apollo Pythios, being called so from the snake Pytho, which he killed.

In the early ages, this chasm, through which the gases arose, was more simply covered in; for, according to Plutarch, the well-known tripod upon which the Pythia sat was of a later date. Some maintain the tripod to have been a table standing upon three legs, on which the prophetess sat. According to Iamblichus (sect. iii. c. 2), it was sometimes a tripod of brass, at others a cauldron with four feet. Others are of opinion that it was a golden vessel standing upon three legs. This was said to have been drawn up in some fishermen's nets from the sea; each of them wished to have the treasure, and their violent quarrel was at length decided by the Pythia, who ordered them to send it to the wisest man in Greece. It was therefore sent to Thales, but he transferred it to Bias as still wiser, and he again to a

third. At length it returned again to Thales, who presented it to the Delphian Apollo (Pantheon mythicum, auctore P. F. Pomey, Lipsiæ, 1759, p. 31).

That these prophecies arose from subterranean vapours was unanimously admitted; but how this took place was subject to many theories. Some explained it in a natural manner,—that the soul was so much excited by this vapour as to foretell futurity by an increased activity. Iamblichus (l. c. sect. iii. c. 11) says, that the sibyls at Delphi prophesied by means of the penetrating, fiery spirit which arose from the chasm; and that this was the spirit of divine fire, which filled them with divine glory. In every case it was the divine spirit which operated upon them,—whether it was a natural (physicus) or religious spirit. Others maintain that the Pythia, sitting upon the tripod, received the evil spirit which arose from the chasm, and, being filled with fury, uttered words of madness and insanity, with foaming lips and disordered hair. It is very remarkable that the Pythia has been called the ventriloqual prophetess (ventriloqua vates; and among the Greeks, ἐγγαστρίμαντες ἐγγαστρίμυθος). (Aristoph. in Væstas, i. reg. 28; and Pantheon. myth. p. 31).

They therefore must have been acquainted with the transposition of self-consciousness to the pit of the stomach. The priests also here interpreted the symbolical, and often inexplicable, answers of the oracle, which were usually delivered in rhyme. The Lydian King Crœsus enquired of the oracles concerning a war with Persia. He wished, however, to test their veracity, and ordered his ambassadors to enquire of the oracles, on the hundredth day after their departure, with what he was then occupying himself. What the other oracles replied is not known, says Herodotus, but the Pythia at Delphi replied,—

"See! I number the sands; the distances know I of ocean;
Hear even the dumb; comprehend, too, the thoughts of the silent!
Now perceive I an odour,—an odour, it seemeth, of lamb's flesh
As boiling, as boiling in brass, and mixed with the flesh of a tortoise.
Brass is beneath, and with brass is this all covered over."

When the messenger returned, the King believed the Pythia to be divinely inspired, because at that very moment he had boiled a lamb and a tortoise in a brazen cauldron with a

brazen cover. The other answer was this—

"Χροισος ἀλυν διαβας, μεγαλην ἀρχην διαλυσει:"

"If Crœsus passes over the Halys, he shall destroy a great empire."

Pythia gave him a second answer concerning Cyrus, the King of the Medes, his conqueror; and a third to the question, whether his son, who was dumb, would ever be able to speak:

"Lydian, foolish of heart, although a potentate mighty,
Long not to hear the voice of a son in thy palace:
'Twill bring thee no good,—for know that his mouth he will open
Of all days on the one most unlucky."

On the same day that Sardis was taken, a Persian rushed upon Crœsus to stab him. "Man, do not kill Crœsus!" were his first words, and he from this time was able to speak (Herodotus, i. § 85).

At first it was only during one month of the year that the oracle might be questioned; but afterwards answers were given every month, though only on certain days. This probably arose from the fact, that at a later time this clairvoyance was artificially produced by the priests; but that it only took place on certain days is easily understood from well-known appearances of magnetism, as this can only be produced clearly and with distinctness at certain times; moreover, the day having been long before indicated.

The temple was, like that of Æsculapius, provided with many chambers, where the questioners and the sick resided. The Pythia had her own secluded rooms, to which no stranger could penetrate. Close to them was a small chamber, where the questioners awaited the replies. The opening in the cell where the Pythia prophesied was covered with laurel leaves; but even those who were permitted to approach might not look into it (Histoire des oracles, par Fontenelle).

Among other plants and herbs, the laurel was sacred to Apollo, as well as to Æsculapius, and was used in the temples partly to induce sleep and dreams, partly to produce beneficial effects in various diseases. Whoever wished to ask counsel must appear before the altar crowned with laurel-twigs and chewing the leaves. Even among the

people the belief was common that spirits could be banished by the use of laurel; therefore the passage of Passeratius: "Laurus amica bonis geniis, longeque repellit nube cava tectos lemures."

The soothsayers were also crowned with laurel: it was used as incense, and greatly assisted the prediction of future events, as its leaves, placed under a pillow, produce dreams, Every ninth year, according to Plutarch (Decay of the Oracles), a bower was erected in the forecourt of the temple. This bower was composed of laurel branches, and rather resembled a royal palace than a hut. The festival then celebrated was called Septerion.

It deserves mention, that the Delphian oracle obtained such celebrity through its answers in cases of sickness, as well as regarding affairs of state and individual enquiries, that it was commonly called the oracle of the world, from the fact that people from all nations were to be seen there. There were peculiarities connected with the oracle of Delphi, according to Plutarch; the eternal fire was only maintained by firwood, and no woman might question the oracle,—with many other singularities.

Another very celebrated oracle was that of Amphiaraus, who distinguished himself so much in the Theban war. He was venerated at Oropus, in Bœotia, as a seer. This oracle was consulted more in sickness than on any other occasion. The applicants had here, also, to lie upon the skin of a sacrificed ram, and during sleep had the remedies of their diseases revealed to them. Not only, however, were sacrifices and lustrations performed here, but the priests prescribed other preparations by which the minds of the sleepers were to be enlightened (Wolf's Vermischte Schriften und Aufsätze, Halle, 1802; Der Tempel-schlaf, &c.)—(What were, then, these preparations?—were they, perhaps, magnetized?) They had to fast one day, and refrain from wine three. Amphilochus, as son of Amphiaraus, had a similar oracle at Mallos, in Cilicia, which Pausanias calls the most trustworthy and credible of the age. Plutarch speaks of the oracles of Amphilochus and Mopsus as being in a very flourishing state; and Lucian mentions that all those who wished to question the oracle had to lay down two oboles.

Another very celebrated oracle was upon the Asiatic coast,

between Tralles and Nyssa, of which Strabo makes particular mention: "Not far from the town of Nyssa lies a small village called Characta, where there is a temple and grove consecrated to Pluto and Proserpine. Near the grove is a subterranean chasm of a miraculous nature. It is said that the sick, having faith in the gods, travel to this spot, and spend some time with the priests, who reside near the chasm: these sleep for them in it, and then inform the applicants of the remedies revealed to them. Occasionally, however, they place the sick in this chasm, where they often remain quietly for many days without taking food: these persons are often during this state inducted to a prophetic sleep, but always under the constant guidance and consecration of the priests. The miraculous nature of this spot is such, that it is deadly to all in health" (Strabo, xiv.)

Of the oracle of Apollo at Colophon, Iamblichus relates (De myster. Ægypt. sect. iii. c. 2), that it prophesied by drinking of water. "It is known that a subterranean spring exists there, from which the prophet drinks; after he has done so, and has performed many consecrations and sacred customs on certain nights, he predicts the future; but he is invisible to all who are present. That this water can induce prophecy is clear, but how it happens, no one knows—says the proverb. It might appear that the divine spirit pervades this water, but it is not so. God is in all things, and is reflected in this spring, thereby giving it the prophetic power. This inspiration of the water is not of an entirely divine nature, for it only prepares us and purifies the light of the soul (purgat spiritum luminosum), so that we are fit to receive the divine spirit. There the divine presence is of such a nature that it punishes every one who is capable of receiving the god. The soothsayer uses this spirit like a work-tool over which he has no control. After the moment of prediction he does not always remember that which has passed; often he can scarcely collect his faculties. Long before the water-drinking, the soothsayer must abstain day and night from food, and observe religious customs, which are impossible to ordinary people, by which means he is made capable of receiving the god. It is only in this manner that he is able to hold the mirror of his soul to the radiance of free inspiration."

Iamblichus says of the prophetess at Branchis, that she either holds a rod, presented to her by a god, in her hand, or sits upon an axle-tree; or places her feet in water; or prophesies through the flowing steam. But this is not all: many offerings and ceremonies are necessary before she is inspired. These are, baths, fasting for three days, solitary residence in the sanctum, &c. He censures those who despise the above-named preparations, or who receive dreams in the first few days.

Another celebrated oracle, that of Jupiter, was at Dodona, in Epirus, from which Jupiter derived the name of Dodonus. It was situated at the foot of Mount Tomarus, in a wood of oaks; and there the answers were given by an old woman under the name of Pelias. Pelias means dove in the Attic dialect, from which the fable arose, that the doves prophesied in the groves of Dodona. According to Herodotus, this legend contains the following incident, which gave rise to the oracle:—Two priestesses of Egyptian Thebes were carried away by Phœnician merchants: one of them was conveyed to Libya, where she founded the oracle of Jupiter Ammon; the other to Greece. The latter one remained in the Dodonian wood, which was much frequented on account of the acorns. There she had a temple built at the foot of an oak in honour of Jupiter, whose priestess she had been in Thebes; and here afterwards a regular oracle was founded. He adds, that this priestess was called a dove, because her language could not be understood. The Dodonic and African oracles were certainly connected; and Herodotus distinctly states, that the manner of prophecy in Dodona was the same as that in Egyptian Thebes. Diona was worshipped in Dodona in conjunction with Zeus, and a female figure was associated with Amun in the Libyan Ammonium. Besides this, the dove was the bird of Aphrodite, the Diona of Zeus, or the Mosaic divine love, which saved mankind from complete destruction. According to other authors, there was a wondrous intoxicating spring at Dodona; and in later times more material means were employed to produce the prophetic spirit. Several copper bowls, namely, were placed upon a column, and the statue of a boy beside them. When the wind moved a rod or scourge having three bones attached to chains, it struck upon the

metallic bowls, the sound of which was heard by the applicants. These Dodonian tones gave rise to a proverb : æs Dodonæum—an unceasing babbler.

Hesiod describes the situation of the Pelasgic oracle (Frag. 54, Goettling) in the following words:—"There is a land Hellopia, rich in fields and meadows, in sheep and broad-hoofed cattle, and many races of mortals inhabit it. At the extreme border is Dodona, walled highly round, chosen by Zeus as his oracle, and honoured by men, who there receive prophetic rays. Whoever will enquire of the immortal god must approach with presents and birds of good omen."

According to later travellers it was in the lovely valley of Janina, and it is believed that the city of Dodona was afterwards called Bonditsa.

In the latest investigations, which Ernest de Lassaulx has given in his "Pelasgic Oracle of Zeus at Dodona, an Addition to Religious Philosophy," he places the foundation of this oracle in the infancy of mankind. According to the Mosaic genealogy (Gen. x. 4), it was founded by Dodamin, the children of Javan, the son of Japhet; according to Hesiod, it was the residence of Pelasgius. Others state that Deucalion and Pyrrha built this temple, after the deluge, with which the account of Aristotle agrees, as well as the command which was appended to all Dodonian oracles—namely, to sacrifice to Ἀχελώφθειν, to Achelous,—that is, water. I shall say more upon the subject of this oracle, making at the same time use of the learned investigations of Lassaulx.

The oracle at Dodona was dedicated to the Pelasgian Zeus, who was worshipped here at the same time as the almighty ruler of the world, and as the friendly associate of mankind. In the course of the theogonic process, Diona was associated with him as his wife,—the mother of Aphrodite. The servants of Zeus were Selles, the priests of Diona, the so-called Peliades. (In a note, Lassaulx shows that, even at the time of the Trojan war, there were priestesses of Dodona, and that, according to St. Justin, there were in the later ages priests associated with the priestesses as exegents, or sacrificers at Dodona.) According to Homer, the Selles inhabited the sanctum at Dodona, sleeping upon the earth,

and with naked unwashed feet: they served the Pelasgian Zeus. It is probable that they slept upon the earth on the hides of newly sacrificed animals, to receive prophetic dreams, as was customary at other places, Calchos and Oropus, with many others. Lassaulx remarks, respecting the naked feet of the priests, that this was an universal oriental custom, as Moses cast off his shoes before the burning bush, and Joshua obeyed the same command of God at Jericho. Shoes are only used in the East upon unclean ground, and are associated with the idea of pride. But whoever wishes to approach God must put off everything earthly. The priests of Melkrath at Carthage; the hoary soothsaying priestesses of the Cimbri, according to Strabo; the virgins in the temple of Athene at Troy; the priests in certain processions—nudipedalia—in Rome, and those of Egypt, went barefoot. Even at the present day, all who enter a Mohammedan mosque must cast off their shoes: and also in many Christian churches of Palestine. The prophetic priestesses, Peliades (doves), were three in number, with the title of Προμένα, the one knowing futurity; Τιμαρέτη, the friend of virtue; Νικανδρία, the ruler of men,—that is, the virgin. The first was the eldest, the last the youngest. The idea is here evidently combined with these names, that the divine may be reached by maidenly chastity, virtue, and wisdom.

As regards the mantic of Dodona, it was partly natural, from the excitement of the mind; partly artificial. Of the latter, we may mention three modes—the ancient oak of Zeus, with its prophetic doves, the miraculous spring, and the celebrated Dodonian bowls of brass.

The far-spreading, speaking tree, the incredible wonder, as Æschylus calls it, was an oak, a lofty beautiful tree, with evergreen leaves and sweet edible acorns, which, according to the belief of the Greeks and Romans, were the first sustenance of mankind. The Pelasgi regarded this tree as the tree of life. In this tree the god was supposed to reside, and the rustling of its leaves and the voices of birds showed his presence. When the questioners entered, the oak rustled, and the Peliades said, "Thus speaks Zeus." Incense was burned beneath it: "arbor numen habet coliturque tepentibus aris:" which may be compared to the altar of Abraham under the oak Ogyges, which had stood there since

the world's creation (Josephus, i. 10, 14). According to the legend, sacred doves continually inhabited the tree, like the Marsoor oracle at Tiora Mattiene, where a sacred hawk foretells futurity from the top of a wooden pillar (Dionys. i. 14, &c.)

At the foot of the oak a cold spring gushes as it were from its roots, and from its murmur the inspired priestesses prophesied ("quæ murmura anus, Pelias nomine, interpretata hominibus disserebat."—Servius ad Æn. iii.)

Of this miraculous fountain it is related, that lighted torches being thrust into it were extinguished, and that extinguished torches were re-lit: it also rose and fell at various seasons. "That extinction and rekindling has," says Lassaulx, "perhaps the mystical signification that the usual sober life of the senses must be extinguished, that the prophetic spirit dormant in the soul may be aroused. The torch of human existence must expire, that a divine one may be lighted; the human must die that the divine may be born; the destruction of individuality is the awakening of God in the soul, or, as the mystics say, the setting of sense is the rising of truth."

The extinguishing of a burning light shows that the spring contained carbonic acid gas, which possesses stupifying and deadly properties, like all exhalations arising especially from minerals. The regular rising and sinking of the water is a frequent phenomenon, and has been observed from the earliest ages (Seneca, Qu. n. iii.; Diodor. Lucret. vi. 849; Silius Ital. Salinus, Augustinus de civit. D. xxi. 5, 7, &c.)

It appears that predictions were drawn from the tones of the Dodonian brass bowls, as well as from the rustling of the sacred oak and the murmuring of the sacred well. According to Lassaulx, this had another signification. These two columns of Dodona, which, according to Polemon and Aristides, stood side by side, and upon which stood, on one a brazen bowl, and upon the other the statue of a boy holding a scourge, reminds us of that before the Temple of Solomon at Jerusalem. There Solomon had erected his brazen columns, eighteen ells high, four fingers thick, and internally hollow; upon each stood a brazen bowl, with two hundred pomegranates hung in two rows. The hollow columns formed, as it were, two bells, and the hanging pomegranates the clappers.

In this manner, a clear pleasing sound was created by every breath of wind. Such columns, presented by Solomon to King Suron, stood at Tyre in the Temple of the Highest God (Euseb.) And, remarks Lassaulx, it may not be improbable that the Dodonian columns were an imitation of those of Solomon; for they were, according to Strabo's account, the votive offering of the Corcyri: the inhabitants of the island of Corcyra, however, though, like the Dodonians, belonging to the race of the Pelasgi, and also worshipping, like them, Zeus, ὕψιστος are mentioned by Homer as navigators and merchants. We may therefore accept as facts that they made voyages and traded to Phœnicia and Syria, and that possibly they obtained these columns from the school of art which executed those of Solomon. A similar series of bells was also erected at the tomb of the Etruscan king Porsenna, in Clusium; as in later ages Augustus had the pinnacle of the temple of Jupiter Capitolanus hung round with bells (Sueton. Aug.) Lassaulx hints at a still more profound signification of the Dodonian columns, which deserves to be mentioned here.

Bells are spoken of in the Mosaic laws:—"And beneath, upon the hem of it, thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about; a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister; and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not" (Exod. xxviii. 33; Eccles. xlv. 9). Here, according to the explanation of Plato, the bells were a symbol of the harmony of the world and of the spheres, as the Jewish high priest was regarded as an image of the universe. (Josephus, who also looked upon the whole service of the temple as an ἀπομίμησις καὶ διατυπώσις τῶν ὅλων, considers the pomegranate and bells as the symbols of thunder and lightning.) A similar use, as Plutarch mentions, was made of the brazen bowls in Greece in the nocturnal celebration of the mysteries, when the Hierophant struck the bowl, when the Cora was called, or when he cried for help, as we may express it. The pious dead, of whom it was believed that they had descended to the grave free from all

sin, were accompanied to their last resting-place with the sound of bells, to show "that the soul, received in higher spheres, had entered the ranks of the celestial stars," as the Samothracian funereal inscriptions say. The notes of pure bronze were to incite the soul to purity, and to free it from the power of evil demons; for that the sound of brass breaks enchantment was an ancient popular belief (Tibull. i. 8, 22); but that which breaks enchantment is also able to cause it. We find, therefore, that bronze bowls were used for magical purposes (Plin. xxx. 2, 14)—namely, during the questioning of the dead was the brazen bowl employed, as a Jewish Rabbi, Bechai, describes, in his commentary to the Thora, in the following manner:—"It is stated in books of magic that, in the exercise of the soothsaying spirit, a woman stands at the head of the dead man's grave, a man at the foot, and a boy at the middle, holding a bell which he shakes; and this was customary among the heathens at that period" (the time of Moses).

Almost all these beliefs connect themselves with the bells which, after the seventh century, were universally employed in the Christian divine service. I can only recall to mind the well-known inscription—"Laudo Deum verum, plebem voco et congrego clerum, festa honoro, dæmones fugo, vivos voco, mortuos plango, fulgura frango."

If we consider all this, the Dodonian columns, with that which stood upon them, will appear to express the following:—The medium-sized brazen bowl was a hemisphere, and symbolised of heaven; the boy-like male statue a figure of the Demiurgos, or constructor of the universe; the bell-like notes a symbol of the harmony of the universe and music of the spheres. (This ancient and grand conception of the mind of an universal chorus forms also, as Lassaulx believes, the ground-work of the beautiful legend of the statue of Memnon, of which Philostratus says, "The Egyptians and Ethiopians sacrifice to it each dawn, when the sun sends forth its first rays, and the statue raises its voice to greet its worshippers.") That the Demiurgos is represented as a boy is quite in the spirit of Egypto-Pelasgian theology as it reigned in Samothrace. The miraculous bell told all who came to Dodona to question the god that they were on holy ground, must inquire with pure hearts, and be silent

when the god replied. It is easily imagined that these tones, independent and uninfluenced by human will, must have made a deep impression upon the minds of the pilgrims. Those who questioned the god were also obliged (as a passage, certainly obscure, of Asconius, In divinitat., appears to state) to take a purificatory bath in the temple, similar to that by which the Delphian Pythia prepared herself for prophecy (Plut. mor.)

Besides this artificial soothsaying from signs, natural divination by the prophetic movements of the mind was practised. Where there are prophesying priestesses, there must also be ecstatic ones, similar to those in the magnetic state. Sophocles calls the Dodonean priestesses divinely inspired: Plato (Phædrus) says, more decidedly, that the prophetess at Delphi and the priestesses at Dodona had done much good in sacred madness (*μανεῖσαι*), in private and public affairs, to their country, but in their senses (in the waking state, *σοφρονοῦσαι δέ*) little or nothing. We may see from this that the Delphian Pythia, as well as the Dodonian priestesses, did not give their oracles in the state of common waking consciousness, but in real ecstacy, to which the frequent incense- and drink-offerings would assist. Aristides states, still more clearly than the others, that the priestesses at Dodona neither knew, before being seized upon by the spirit, what would be said, nor remembered afterwards, when their natural consciousness returned, what they had uttered; so that all others, rather than they, knew it. This fully bears out every necessary circumstance to confirm the resemblance of these appearances with somnambulism.

The Peliades are said to have first sung these verses—"Zeus was, Zeus is, and Zeus will be, O great Zeus. The earth sends forth fruits, therefore call the earth mother." The contents and thought are ancient, though the form may belong to a later age; for the first verse contains the same thought as the above-mentioned celebrated inscription of the veiled statue at Sais—"I am all, that was, is, and will be, and no mortal has ever lifted my veil." Plato says that God is the beginning, middle, and end of all things; and in the New Testament (for it is permitted, says Lassaulx, to compare the profane with the sacred, for all religions have a holy foundation) we find—sum qui ero, I am he that shall be. The second verse (to call the fruit-bearing earth, mother)

contains the belief that as God is the father of men, so is the earth our common mother. Almost all the heroes of the Hellenic race in ancient times turned for aid in adversity to the God of Dodona: Inochos, Hercules, Achilles, and his son Pyrrhus, Ulysses, Æneas. According to an answer of the Dodonian oracle, a Pelasgian tribe emigrated from Epirus to Italy, and settled near the city of Cotyle, among the aboriginal inhabitants. That the Dodonian Zeus was very beneficial in the early ages of Greece, is particularly shown by those sentences in which he acknowledged the right of those seeking aid, and proclaimed their inviolability as a religious command. With its consent the Spartan King Agesilaüs undertook an expedition to free the Asiatic Greeks from the yoke of the Persians.

Pausanias and others relate a remarkable psychological oracular sentence, thus—"When Calydon was still inhabited, Dionysos had among other priests, a certain Coresos, who suffered much trouble through love. He loved, namely, a virgin Callirrhoe; as much love as he bore to her, as much hatred did she feel towards him, and her mind being immoveable either by prayers or presents, he at length sought assistance from Dionysos. Then the god listened to his priest, and struck the Calydonians with a severe sickness, and death swept them off. But when they sought aid from the oracle at Dodona, to learn the truth through the doves and the oak, they received the answer that the anger of Dionysos would not abate till Coresos should have sacrificed Callirrhoe to the god, or some one else who would die for her. Nothing remained for the virgin but death: when, however, everything was prepared for the sacrifice, and she was led to the altar ornamented like a consecrated animal, Coresos, following love and not anger, gave his life for his beloved. Now that Callirrhoe saw Coresos dead before her, her mind changed, pity and sorrow seized upon her, and she killed herself close to the fountain at the harbour of Calydon. From her this fountain was called Callirrhoe."

Although but few of the prophecies of the Dodonian priestesses have been preserved, yet the opinion of Origenes, who declared that he regarded the predictions of the Dodonian priestesses, of the Pythia, and all heathen oracles, as unworthy of credit, may be far from just. Before the age of

Christ, the priestesses of Dodona foretold the Lacedæmonians that the war against the Arcadians would be tearless for them. When Alexander was called by the Tarentines, in the year 325 B.C., from Epirus to Italy, the Dodonian oracle told him to beware of the Acherusian water, and the city of Pandosia, for that there the end of his life was fixed. On this account he hastened to Italy; he wished to leave the town of the same name in Epirus, and found his death not far from Pandosia, in Lucania, in the stream Acheros (Livy, viii. 24).

The priestess Phænnis, the daughter of a Chaonic king, foretold the devastating march of the Gauls, and the course which they would take from Europe to Asia, together with the destruction of the cities, and this a generation before the event happened (Pausan. xi. 12, 5.) The King Pyrrhus had received an oracular sentence—that he was destined to die as soon as he had seen a wolf fighting with a bull. The sentence was fulfilled when, in the market-place of Argos, he saw a bronze group representing such a combat. An old woman killed him by throwing down a tile from a house. The oracle at Dodona existed above two thousand years, and was questioned even in the last stages of Grecian existence. That the priestesses were proof against bribes was found by Lysander, who was sent away with contempt when he attempted to corrupt them with presents. When Alexander the Great, among other universal-monarchical plans, entertained that of transplanting the inhabitants of Asia to Europe, and of Europe to Asia, that the interchange between the two divisions of the continents might produce universal harmony and spiritual relationship, he also determined for this purpose to build six magnificent temples, and of these one was to be at Dodona; but this plan, like many others, was never carried out, through the premature death of the heroic king. In the Macedonian-roman age, 219 years B.C., a horde of savage Ætolians fell upon the temples, burned the magnificent halls surrounding it, destroyed many votive offerings, and pulled down the sacred edifices even to the sanctum (Dionis Cass. Fragm. cxvi.) At the time of Strabo, at the birth of Christ, the oracle at Dodona, like all others, was almost wholly deserted: the only habitations remaining, says the geographer, are ruins and miserable hovels on the

hill. According to this we ought to believe that the oracle was then extinct; but Pausanias says, about the year 180 A.D., that the sacred oak was still green; and his contemporary, Ælius Aristides, speaks of the Dodonian priestesses in a manner which clearly shows that at that time they still prophesied. It appears that it was only in the third century that an Illyrian robber cut down the sacred tree, and the oracle became for ever silent.

There were many other temples: one in the Spartan territory was consecrated to Pasiphæ, and the oracle of Jupiter Trophonios in Bœotia, where there were numerous caverns, were very celebrated, and the latter is minutely described by Pausanias, and many particulars are given by Greek authors concerning the temple-sleep. The sojourn of those who visited the oracle in the cave of Trophonios was of various duration; some only reappeared after a day and two nights; the priests placed them on their return upon a chair called Mnemnosyne's seat, and asked them what they had seen and heard; and that which they spoke in their stupefaction (somnambulism) was regarded as oracular. They were then taken to the Chapel of the Good Genius and of Fortune, where they gradually awoke and returned to themselves. The questioners had perceived the most frightful visions in the cave, which made such an impression upon their minds that they often showed a species of melancholy ever afterwards; from this arose a proverb regarding a sorrowful man, "in antro Trophonii vaticinatus est,"—he comes from the cavern of Trophonios—that is, he is sad and melancholy. According to Strabo (lib. xiv.) there was another cavern, similar to that of Trophonios, between Feralces and Nepe. This was dedicated to Pluto and Juno, and over it a temple had been erected, where the sick congregated. Here the priests went into the cavern to sleep for the applicants. Sometimes the sick were taken in, and the priests then expounded their dreams. For men who entered without being accompanied by a priest, the place was deadly. "Aliis hominibus locus ille inaccessus et exitiosus."

We still possess the very interesting treatises of the Greek orator Aristides, who lived in the reign of Marcus Antonius, which give us many insights into the practice of the oracles in the temples, especially those of Æsculapius.

These treatises are—1. One in honour of Æsculapius; 2. One in honour of the Asclepiads; 3. A panegyric upon the fountain of Æsculapius.

I will give some extracts from the "Ælii Aristidis oratoris clarissimi orationes Græcæ et Latinæ, interprete Gulielmo Cantero, Oliva, Paul. Steph. 1604, 4." His six "Orationes Sacræ" relate the cures performed upon him under the guardianship of Æsculapius at various times, and according to a mode of treatment pointed out in a dream. Although Aristides is regarded as being often loquacious and not to be depended on, it yet appears that he states the exact truth in that which regards himself. "I relate," says Aristides, "the sufferings of my abdomen, and the treatment which I pursued day and night. It was in the month of December, while each night I was attacked by violent pains in the abdomen, and could not digest anything; I did not sleep; I was constantly so cold that heated stones could not warm me, and yet at the same time I was in a continual sweat, which only ceased while I took a bath. On the 12th of the month the god ordered me to give up the baths. The same command the next and following day. In these three days the sweating ceased, and I went about in the house. Upon this I had a dream, in which it seemed to me as if I were in a warm bath (eram in thermis); and as I bent forward I perceived that my belly was sick (ventrem inferiorem male affectum). In the evening I took a bath. At day-break I felt abdominal pains (doluit ventriculus), which extended towards the right groin. On the 17th a dream forbade the bath. In another dream on the following day I fancied myself captured by barbarians; one of them held my finger upon my throat, and I perceived that I had a pain there, and, though thirsty, I could not drink. He showed me that I must take an emetic and defer the bath; and I followed these instructions with the best results." Another time he dreamed that, in the temple of Æsculapius, a bull gored him on the right knee, upon which a swelling arose, by which the parts above were relieved. The following dreams shewed distinctly how he was to arrange his mode of life, and the remedies he was to use:—Once, when he was going to Pergamus, he was warned of bad weather and storms: he remained, and the most terrible

storm arose. Another time he dreamed that the god sent to him the physician Theodot, who recommended bleeding. At the appointed hour the physician came, and told him to follow the instructions of Æsculapius; he bled him, and the best results followed."

In the same treatise Aristides says, that some years before a considerable swelling troubled him, which he cured through the inspiration of dreams. "For the god shewed me that I must preserve myself against the dropsy. For this purpose I was to wear the shoes of the Egyptian priests, and not follow the various prescriptions of the physicians; everything would go well. And when I began to swell, and every one came with his remedies, I obeyed Æsculapius, and my legs and my abdomen swelled. I remained perhaps four months in this condition, and the god revealed remedies to me, each more admirable than the other: among others, that I should run a certain distance with bare feet in the depth of winter, and ride on horseback—a feat of unusual difficulty to me; also use an emetic of honey and acorns. Zozimus, my foster-father, had one night the same vision with myself, in which I was ordered to take a compound medicine, whose parts I do not now remember, except that salt was included in it; but it went so well with me that physicians and friends came to congratulate me. An immoderate suppuration set in, so that all flesh appeared to be consuming, for which the god preseribed a salve of eggs, and in a few days the wound healed, and even the scar, so well that the place was scarcely visible. The god knew the way to carry off the noxious matter" (per quos meatus deducenda sit fluxio).

In his second treatise, Aristides relates other cures, from which the following may be extracted:—

"The god kept us back from Phocis, and revealed astonishing things to us, of such a nature, that Rufus our host, who understood our dreams, was much surprised to learn from our lips in his house, that which happened out of it, and which he himself had witnessed; we even foretold the weather to him. The god ordered me to take milk, but there was none. The god, however, insisted on it, assuring me that Rufus would be able to procure some. He being again urged, went to a farm, and found that during

the night an ewe had lambed; he returned bringing the milk." After having taken a bath, in an icy river, as commanded, Aristides experienced the happy feeling, which somnambulists often feel during their crises, and threw himself without hesitation into the cold water, as if it had been an agreeable warm bath. His body shone as he emerged, and was supple and active. All present exclaimed, "Honour to the great Æsculapius!" A very agreeable warmth and an unspeakable feeling of well-being pervaded his whole frame. At another place he says, "To a certain degree I felt the arrival and presence of the god; I was between sleeping and waking, and made every effort not to forget anything. My ears were open, and it was as if I were half dreaming and half awake. Tears of joy flowed, and my spirit had an inexpressible delight which no one can conceive. I sent for the physician Theodot, who was surprised at my dreams, but did not know what was best to be done. I therefore sent to the priestly servant of Æsculapius, to whom I usually communicated my dream; and scarcely had I commenced relating it to him, than he said that he had just left a companion named Philadelphos, who in the night had had a similar dream to myself. These two dreams agreed perfectly, so that I did not hesitate any longer to take the prescribed medicine; although the quantity was larger than any one had yet taken. However I swallowed it easily, and felt much relief." In the middle of the summer an epidemic arose, which carried off many persons; the companions of Aristides were attacked; he also was struck by it, and he experienced a great heat in the liver. He was so ill that the physicians left him, though his courage did not. He saw in a dream Æsculapius, and Minerva with her shield: she was as beautiful as her statue by Phidias at Athens. "I conversed with the goddess, and when I called out to those about me to listen to the goddess, and to look at her shield, which I pointed out to them, they knew not where to turn, and believed me to be delirious, till they gradually perceived the disease abating, and understood the words which I told them I had received from the goddess. The goddess comforted and saved me; for I perceived that I was to take a remedy composed of honey from Mount Hymethus, to carry off the gall, to which I added some other remedies,

and a certain fixed diet, and gradually regained my strength and health." Another time he was at Pergamus, and lodged with the servant of the temple. "I was very much heated; mouth and palate were like fire. The god commanded me to be bled in the forehead. At my side sat a Roman senator, who also awaited the divine prescription; he was called Sedalius, and to him he gave the same command. The god ordered me to take ship, and added that on my arrival I would perceive a horse bathing, and that the servant of the temple would be close by on shore. How was I surprised to find all this fulfilled! Whilst I was at Pergamus, the god commanded me again to bathe in the middle of the river, which flowed through the town; I was so weak that it was long before I could go out. The river was much swollen through rain. I was to take three baths. I went up the river rather above the town, to have clean water. On the road we had a heavy fall of rain, and this was the first bath. When we arrived at the river bank, the waters were so swollen that every one advised me not to endanger my life. But I, in perfect reliance upon divine providence, undressed, and calling upon Him, I threw myself into the river. Wood and stones were floated past me, and the waves made a terrible noise. The water appeared to me softer than the common river water. On going out a beneficent warmth spread over my limbs, they perspired, and my whole body became red; we said a hymn to Æsculapius. During our return, rain fell again, and this was the third bath."

"At Elea the God commanded me to take a sea-bath, with the assurance that at the entrance of the harbour I should see a ship bearing the name of Æsculapius; I should go on board of it, and I should hear words from the sailors, which would agree with the events of the day. It happened exactly so, and the sailors sang a hymn of praise to Æsculapius." Aristides now relates the course of his sickness minutely; how he sought for aid from the physicians of Rome and Pergamus in vain, and only increased his sufferings, so that he took refuge with the god, who cured him perfectly by dreams, baths, and remedies. To receive these dreams, Aristides lay between the door and the steps of the temple.

In the eulogy of the fountain of Æsculapius, Aristides says that it rises at the foot of a table-land, and is collected in the centre of the temple in a basin; this spring was used for drinking and bathing, and he celebrates its good properties, and especially the flavour. The water is sweet and very light, and whoever drinks it thinks no more of wine; it makes him also capable of soothsaying, and even causes the dumb to speak. "Ex muto quidam eloquens factus est, quemadmodum, qui de sacris fontibus biberunt, vaticinari solent."

In the third treatise, Aristides relates other dream visions, the remedies therein shown, and their good results. In the fourth he relates that as he was advised he took refuge with the god. "I had been ill for ten years," says he, "when a spirit approached and addressed me: I had the same desire that thou hast; after suffering for ten years, I returned, on the advice of Æsculapius, to the spot where my sickness arose, and there I was cured." Aristides determined to go to Esap, where his sickness commenced. "Full of confidence in the god Æsculapius, I was occupied during my journey in composing a song of praise to his honour." When he was at Pemane, he took an emetic by command of Æsculapius. A countryman, who only knew Aristides by report, declared in sleep that he had crushed the head of a viper. At Esap he again took baths and an emetic. After three or four days he heard a voice during sleep, that all was now ended, and that he might return home; and in fact he was now so strong in mind and body, that during the journey he was inferior to none.

During his illness, Aristides elaborated several treatises, to which he was directed by the god during his dreams; which still more confirms the fact that others had the same dreams. He maintains that he never worked with such facility as during this illness, for his mind, says he, was elevated by the god. Even Apollo appeared and demanded a panegyric. Aristides was usually not capable of such a thing, and had never attempted it; but the god himself dictated the commencement with the following words:— "God of those who tune the lyre, Apollo, I sing of thee." This gave him the cue. "Æsculapius also commanded me in a dream to make verses, and that I should inspire the

young musicians, who afterwards, much to my relief, performed these songs."

In the fifth and sixth treatise he relates his visions in the same manner. All these narrations show us, as it appears, the somnambulic visions of a person suffering from a disorder of the abdomen, who with simplicity followed the directions of his own mind as divine inspirations. But it might be objected that no mention is made of a magnetic treatment, and that Aristides, contrary to the habit of magnetic sleepers, retained a perfect remembrance of his visions. As far as concerns the first objection, Aristides does not mention the origin of his prophetic dreams, because he probably did not know it himself, for the priests always acted with secresy, in accordance to their laws. But we learn that they always made certain preparations for the temple-sleep, and secondly that Aristides himself slept in the temple, and that the servant of the temple was one of his intimate friends. Besides this, it appears to have been a magnetic sleep, because it was periodical, and because other sleeping soothsayers were present, who had the same visions. The customs which the priests practised in the temples we have already learned, where, as in this case, the visions usually referred to remedies for the sick who applied there.

From the above we may draw the following conclusions:—

1. That those who asked counsel slept during the night in the temple of Æsculapius, where in the mysterious obscurity they were magnetised by the priests either before or during sleep.

2. The rubbings were, however, applied openly and directly, and these, without the various modifications and instruments used, are sufficient to produce magnetic sleep.

3. It has further been proved that a particular place, a room, &c., may be magnetised, and that thereby somnambulism becomes infectious. This was proved by the magnetic association in France in the first years of the discoveries of Mesmer. The magnetic-tree in Buzancy threw the greater number of the sick collected round it in the magnetic sleep, and in the temples there was a particular place used as a sleep-room, where those who asked counsel slept. Aristides says this was in the Temple of Æsculapius,

between the doors and the temple steps. The revelations were not of daily recurrence. The day and hour were usually fixed beforehand, which probably was done by a reliable seer, as the magnetic sleepers usually fix the time and hour.

4. As regards Aristides himself, it seems that on account of his spasms and his somnambulic susceptibility he had the visions himself, and not another for him, as was often the case. He often suffered so much from cramps and convulsions, that his body was drawn up like a bow; the stomach and the liver were the seats of his malady. It is well known that such affections are the most prolific sources of cramps, and that magnetic visions and states are frequently associated with them. The ecstatic states manifest themselves in Aristides as in our magnetic sleepers; he was in them capable of composing verses and poetry, like somnambulists, which when awake he was not able to do. In his dreams the gods appeared to him, as well as orators and philosophers. He conversed with Plato and Demosthenes in his dreams, and Sophocles often stood at the foot of his bed. It could not therefore have been difficult for the priest of Æsculapius to have placed him in a somnambulic state.

5. It has always been known that nervous crises act infectiously, and that the visions connected with them are perpetuated on all sides. In the temple the applicants are usually admitted all together, and prepared in a mass, by the same means; as incense, prayers, &c. The patients had also a common sleeping-room. The somnambulic crises might therefore very easily be communicated, as well as that questions might be put to a particularly lucid seer on the behalf of the others. We find in Aristides the visions of patrons, as of Æsculapius, Minerva, and Apollo; purely phantastical divinities without objective reality; the forms changed, but the influence remained, because the principle upon which it depends is unchangeable, but remaining always the same in the soul. This may give us a clue to the visionary appearances of our own age. The individuality of man from inward peculiarities of constitution frequently divides itself into several individualities, which then stand before him as so many material objects; having, therefore, as subjective creations, taken material forms, and being reflected as it were

upon the objective world; as the dramatic poet impresses his own ideas upon persons and characters, which afterwards gain life and action. The same may be said of mania, and all phenomena belonging to the realms of the imagination. Magnetic, visionary contemplation, under whatever shape it appears, may be true, just as it may also be false, according to the signification and interpretation: moreover the same vision may be presented to the same person, at various times, under absolutely opposite forms. The same god did not always appear to Aristides, or under the same form, but the signification was materially the same, and the vision proved always correct. These pictures change in representation according to the conditions of physical life, as is seen in the whole history of magic as well as in individual cases. The demon and evil spirit foretelling striking truths, as well as the gods and their good spirits.

It is not without weight to the theory of magnetism to extract something from the views of the Greek sages. I shall therefore mention briefly Orpheus, Pythagoras, Plato, and some others.

Orpheus derived his knowledge from the Egyptian priests, and the proverbial Orphean egg bears evidence of this: "God, the uncreated and incomprehensible Being, created all things; the ether proceeded from him; from this the unshapely chaos and the dark night arose, which at first covered all things. The unshapen mass was formed into the shape of an egg, from which all things have proceeded." This Orphean egg agrees with the theories of the new philosophers, and particularly with those of Mesmer and Wolfart. All development, according to them, is in circles; the inward and outwardly proceeding streams and formations are shaped from chaos to the round regular form of an egg. The whole universe is an egg, without beginning or end, and each individual portion strives after the same form. It is remarkable, that ether is regarded by Orpheus as the medium between God and created things, as He first created ether and afterwards chaos; but everything that exists is covered by the ether. I have already made mention of the healing virtues of minerals, to which Orpheus paid particular attention, and seemed to prefer them to all other remedies. "The earth," says he, "produces good and bad

to poor mortals; but to every bad thing there is also an antidote. In the earth every kind of stone is produced, in which a varied and endless power lies. Everything that herbs or roots can perform, that can also minerals perform. Roots certainly have great power, but the stones have still greater; that is, if the matrix gives to the stones fresh and unspoiled strength. The root is green but a short time, and dies; only as long as fruits can be had from it does its life last. But when it is withered, what can be hoped from the dead? Among plants, noxious as well as beneficial kinds are found; but among stones you will hardly find anything noxious. But if, as a hero, you boldly pass among monsters, armed with the siderit, you will have nothing to fear; though they should meet you in swarms with the black death."

"Members of communication with the higher stages of spirituality," says Richter, "are those men of Greece who carried the wisdom of the East to the pure skies of Ionia, and from thence to the banks of the Ilissus; above all, Pythagoras, the sage of Samos, who derived his comprehensive views of God and divine things in the holiest temples of Egypt, and who wished to establish an institution among the Greeks founded upon pure morality, but alas! he only too soon succumbed to the power of evil. His pure life, his inward sense of the divine, his endeavours to suppress the earthly in himself and in his scholars, and to elevate the spiritual without overstepping the laws of reason; together his miraculous power evidently characterise him as a man in whom the magnetic instinct was powerfully active."

Pythagoras brought his theories from the East and Egypt, where he had profoundly penetrated their mysteries. According to the evidence of Porphyrius, the great end of the Pythagorean philosophy was to free the soul from the fetters of the senses, and to make it fit for an eternal and unchanging contemplation of spiritual things. For this purpose, Pythagoras regarded the mathematical sciences and calculations as the most fitting means of aid and development, and therefore applied figures to everything he taught. His arithmetical philosophy is, however, a riddle which but few have understood, explained, or solved; therefore his teachings had mostly the fate of being decried, as happens to all doctrines, the elevation and noble views of which cannot be attained by every one.

Nothing direct is extant of the teachings of Pythagoras (for he left no writings, having imparted his theories by word of mouth): impartial men have, therefore, collected them from Plato, Aristotle, Plutarch, Diogenes Laertius, Porphyrius, Iamblichus, and Stobæus, who had embodied the lost works of the old Pythagoreans in their writings. In this manner the whole of his doctrines were rescued from oblivion. The signification of the Pythagorean numeral theory is, that numbers contain the elements of all things, and even of the sciences. It was clearly seen that everything in nature may be reduced to numeral conditions; he applied numerals to the spiritual world, and thereby solved questions which are now wholly unknown to arithmetic. Of this numerical theory, the "Magicon" contains the following:—"The whole system of the universe rests upon certain primary causes, of which the being, the form, and the action of all things, as well individually as in connection with each other, are the natural consequences. These primary causes are called the natural numerals. He who knows them, knows at the same time the laws through which nature exists, the circumstances of its connection, the manner and measure of its activity, the communication of causes and effects, the physics and mechanics of the universe. Numerals are the invisible coverings of beings, as the body is the visible one; that is to say, there is a double characterism of things, one visible and one invisible; of the former, the visible shape is matter, of the latter, number; and all that manifests itself is the result of an inward energy; and this energy is the emanation of a power. The greater or lesser quantity of the powers expresses the material number, and the greater or lesser quantity of the energy expresses the virtual number. There are, undoubtedly, invisible coverings, for each being has a principle and a form; but principle and form are opposite extremes, which cannot meet without a certain bond of union: this bond is formed by numerals. Each principle is an unity; this becomes a real being through energy, which is, however, fixed by numerals. As the laws and properties of things are impressed upon their exteriors, so are the invisible laws and properties upon the invisible numerals; or as by the action of the sentient faculties through the senses we receive certain impressions, our mind also receives distinct ideas of the invisible positions and

destinations of things as soon as it can comprehend them. For the spiritual has weight and measure just as much as the physical; its positions, however, are only comprehensible to the reason. The real numerals of the universe are certainly infinite, but their progression is simple and direct, because everything has reference to the primary numbers 1—10. Its infiniteness rests upon the infinite or incalculable number of beings, and still more so as those beings have many and varied properties. There are, therefore, numerals for the foundation or principle of being, its activity, duration, and stages of progression. There are so many boundaries where the rays of divine light pause, and are reflected, partly to reproduce its own form, partly to create momentarily new life, measure, and weight from it. There are, also, compound numbers, to express the various relations and compositions of being, their actions and influences; also central, mediary, and circumference numbers; also false and impure numbers. Despite their infinite combination, the idea is still simple, for everything arises from the first ten numerals; and these again are comprehended by the first four, whose united sum is ten, which manifest the incalculable value of the Quaterni, although it appears folly to those who do not comprehend it."

We perceive from this, in some measure, why the numeral 4 was so sacred to the Pythagoreans; the 4 was to them the holiest number, a true ἀῤῥητόν; they, therefore, swore by the numeral 4, and an oath upon the sacred τετράκτυς was the most binding that could be imagined. In it lie all the powers and symphonies of nature; 10 is the universe, or πᾶν. According to Pythagoras, the numeral of a substance is that which is its foundation in the divine intention, and according to which it can be only so and nowise else. The agreement of all universal numerals, of beings and their actions, form the harmony of the whole. Pythagoras therefore regarded astronomy and harmony as intimately connected branches of the same science (Theonis Smyrnoi eorum, quæ in mathemat. ad Platonis lectionem utilia sunt, expositio, Paris, 1646, lib. i. c. i. p. 7). According to Pythagoras, all spiritual numerals are refections, radiations of unity; as well as the numeral 1 is the commencement of all numeral things. *One* is, therefore,

the name and character of the Highest, the Earliest, the Endless. *One* is the centre of all, the foundation of every being, and all particular properties which are not absolute and necessary, but direct or indirect radiations of the absolute unity. Ten ones form again an unity of tens up to a hundred; ten tens an unity of hundreds, &c. All the higher comprehend the lower unities, and insomuch as the lower is contained in the higher, so far is the reciprocal community shown. Thus is it also with the universe. Each higher world embraces all the unities or inferior worlds subject to it, and the lower take part in the higher worlds, spheres, and creations, as far as they, as inferiors, can be embraced by them. In the hundred, all numerals, from 1 to 100, are contained; under the class animal all creations of animated nature; and as the numerals from 1 to 100 become more similar as they progress, equally do the lowest in the rank of animals rise higher and become more developed, till at length the highest members are united to man, without ever being able to reach him. The endless variations of animals, as well from as among themselves, agree also with the normal conditions, where one link can divide itself into endless portions. The Eastern theory of radiation is the same, according to which the lower orders arise from the higher, and embrace and permeate them.

The application of the primary numerals to the spiritual and material world we find in the Magicon as follows:—

"True mathematics is something with which all higher sciences are connected; common mathematics is but a deceitful phantasmagoria, whose much-praised infallibility only arises from this—that material conditions and references are made its foundation. As long as it is only confined to this it can certainly not fail; but as it is far different in respect to those things which do not regard it, it can never attain the object of a true science. Above all things it depends upon the knowledge of the straight and crooked lines. If the former is explained as a continuation of many infinitely small straight lines, this is just as radically false and far from the true laws of Nature, as it is a proof of how much men are inclined to confound all things together. As in Nature everything has its distinctive nume-

ral, thus are there two lines also. Emanations into the infinite is the subject of the straight, and restriction or deviation from this infinite progression the subject of the crooked line."

"These two numerals, with which the knowledge of everything intellectual and material is connected, remain through all gradations of quantity the same; for greater or lesser expansions of the straight and crooked line are but gradations and varieties of action and duration, as all results of their various gradations must always be to each other as 4 to 9. Herein we find all individual as well as generic differences of intellectual and material nature explained. From this it arises that individuals of the same class differ, and yet have one common law, source, and numeral. This also explains the nullity of all arbitrarily accepted conventional numerals in geometry. The signification of the straight and crooked line may be a key to many secrets of physiology and physiognomy. For here the straight line always shows strength, central energy, reason; while, on the contrary, circular formation is associated with less firmness and more material insolidity. Moreover, the signification of the numerals 4 and 9, the straight and crooked lines, does not only extend to the form and action of the human soul, but also to the whole sensitiveness and energy of its principles. Men of the highest order shew themselves in thought like brilliant rays of light, as their style is straightforward; others of a low grade, on the contrary, spend and write in circles and periods, and therefore are so agreeable to material ears."

From these extracts we may perceive that the characteristic of numerals of the present day is connected with one of much more ancient date, upon which still more might here be said, if the primitive and perfect theory of Pythagoras had been preserved. He was certainly not the discoverer of his cosmological theory of numerals, but, like Thales, had been led thereto by the Egyptians, whose sacred numbers of the Universe were known as the Hermetic numerals; but the true Pythagorean theory is much more closely related to the source of this species of symbolism, than that which the later Half-Pythagoreans and New-

Platonists said of it; upon whose speculations and explanations we can seldom rely.

Pythagoras was personally a handsome man, and of such a majestic appearance that his scholars believed him to be Apollo. He was clothed in white, and wore always spotlessly clean linen, holding that light and everything good was white, while night and evil were black. The number of his listeners was sometimes stated to be two thousand. But he admitted few to his nocturnal instructions. He divided his instructions into daily and nightly. To the first every one might be admitted, because his lectures consisted in admonitions to virtue and warnings against vice. To the second, however, his scholars were alone admitted, who were chosen only after many examinations and trials, and lived in a community of property. A Pythagorean disciple was especially obliged to overcome all desires, and live strictly in the prescribed manner. Whoever did not persist in the trial was looked upon as dead. The Pythagorean silence which his scholars maintained is well known, and which, according to their capabilities, usually lasted two, three, or even five years. During this time they were only listeners, and did not even see their master Pythagoras during the hours of instruction, but sat behind a curtain. He at first instructed by allegories and symbols, which were usually taken from geometrical and numerical figures, and, when they had comprehended these, by short and enigmatical sentences, which contained either natural or moral truths. It was only after all these preparations that the perfect instruction followed in the profounder sciences. (Diogenes Laertius, Of the Life and Teachings of Celebrated Philosophers, Bohn's Classical Library; Büsching, History of Philosophy, Part. I.: Pythagoras.)

Plato deserves an especial mention, not only because he purified and raised to philosophical theories the various popular superstitions on magic, demons, and spirits, which are said to reveal themselves in the air, in water, &c., and in various shapes to men, but also because his spiritual theory is materially a magical one, and gave rise to the institution of a school, called by his name, whose members may be counted as among the most energetic defenders of magic;

I mean the New-Platonists at Alexandria. I shall here make a few extracts regarding his principal views, and shall commence with what he says about numerals.

Plato calls him happy who understands the spiritual numerals, and perceives their mighty influence. The knowledge of the natural numerals serves, according to Plato, to the investigation of the good and beautiful; without this divine gift one can neither know human nature in its divine and mortal parts, nor yet the foundation of true religion. The numerals are the cause of universal harmony, and the production of all things. Whoever, therefore, abandons his numeral, loses all community with good, and becomes the prey of evil. Even the worship of God, from which all other virtues proceed, rests upon a true knowledge of numbers; the wise man must, therefore, study them above all things. The soul is immortal, and has an arithmetical as the body has a geometrical beginning; it, as the image of an universally distributed soul, is self-moving, and from the centre diffuses itself over the whole body. It is, however, divided according to fixed spaces, and forms as it were two connected circles. The one he called the movement of the soul, the other the movement of the All and the erratic stars. In this manner the soul is divided into two portions; and, placed in connection with the outward, perceives that which is, and exists harmoniously because it comprehends in itself the elements of a certain harmony.

If I make mention here of this mystical theory of numerals, it is not without special intention. On one hand, we hear the heroes of scientific antiquity, who lived not far removed from that age when mysticism treated not only of religious and poetical subjects, but also of certain unknown truths of nature; on the other hand, we cannot be blind to the fact that, in such a theory of numerals, a real and profound signification may be contained, and not alone an idle speculation or fantastical subtlety. For, through the wonderful progress of modern chemistry, the old axiom that determined numerical conditions govern the material world has gained an unexpected signification. Stechiometry shows indisputably in the combination of molecular atoms, a regularity of number as strictly observed by God in the minutest forms as in the

majestic nature of the heavens. If the modern philosopher feels his insignificance with a profound humility in presence of the admirable powers of nature, and as it were unavoidably falls into a religious feeling; if he become dumb before the Almighty, and feels himself inwardly and profoundly impelled to adore Him, does he not stand in a certain relationship to Pythagoras and Plato?

Plato's other teachings regarding the soul, which the Alexandrians so greedily seized upon, are as follows: "Our soul is a particle of the divine breath, and therefore we are related to God: our soul's divine ideas are natural, and are created by the contemplation of divine things. Before it was associated with the body, it existed in God; even now, though enveloped by the body, it may participate in that divine contemplation through the subjection of the passions and through a contemplative life (Plato in Phædro). Whoever has elevated himself to truth—(ὄντως ὄν)—that is, above that which is without change, without creation and decay, he lives truly and according to the divine nature. (Plato de republica, vi.) We may therefore read God through our soul, may approach and regard Him; and this contemplation fills us with the highest and truest pleasure, and makes us happy." God has implanted in the human as well as in the universal soul, of which it is a particle, the conceptions or images of all things, which, however, are obscured in it as soon as it enters the dark cavern of the body. That which Plato says of God and matter, which are the eternal causes of all things; of the world and its connection; of the universal soul, may be seen in many of his dialogues, —for instance, in Timæus, &c.,—and these are true magnetic doctrines; many passages have already been extracted from them at an earlier time.

We must not wholly pass over what Plato says of an early celestial history of man, considering this, as he does, one of the chief reasons for a belief in a future existence. As this later, present life, is simply a loss of man's wings, his whole endeavour ought now to be to regain them. To this end, the purification of true philosophy is beyond everything else, and to it must be added the initiation into the mysteries and perfection in them. For by means of the true phi-

losophy the soul raises itself from material and sensual things, to those images impressed upon it, and from these to the self-existing beings; and by aid of these, without material means, to the truth itself,—to the simple and unmixed original source. That which Plato says upon this subject is very distinct in his Politicus, Protagoras, Gorgias, Phædrus, Phædon, and Timæus.

He says: "All present conditions proceed from a revolution in man and the whole of nature. There was a time when mankind did not perpetuate itself (vide Jacob Böhme): this was followed by the earthly human race, in which the primitive history was gradually forgotten, and man sank deeper and deeper. Originally man required neither arts nor laws, because he had everything, carried a living law within himself, and was himself a living image of truth." (Timæus.)

In the "Gorgias" he says,—"Our present state rather resembles death than life, and without purification man cannot be freed from the ills of this life." He also describes the original man as combining male and female nature in one person (anthropin; hermaphrodite; Kamiost of the Persians; Adam of the Cabbalists, &c.) Phædrus contains an incomparable presage of that which man once was, and which he may again become. "Before his soul sank into sensuality and was embodied with it through the loss of the wings, he lived among the gods in the airy world, where everything was true and clear. Here he saw things only as a pure spirit. But now he is happy if he can use the forms of the imagination as copies, and collect gradually from them that which smooths his path and points out the way to the lost knowledge of the great, universal light. To this end the mysteries are especially serviceable, in part to remind him of the holiest, in part to open the senses of his soul, to use the images of the visible for this purpose, but which are understood by few because their original and present connection is no longer understood."

"An excellent man in divine ecstasy, who is better than one in sane consciousness, declares divine things, in which the soul recognises, as in a radiant reflection, that which it saw in the hour of ecstasy; he following God and being filled with joy and love." "Madness," says

Socrates, in Phædrus, "is not exactly an evil, for by it the greatest blessings came to Hellas." The θεῖα μανία had four principal forms,—the μαντικὴ ἐπίπνοια, the τελεστικὴ, ποιητικὴ, and ἐρωτικὴ μανία. In this the negative as well as the positive elements of humanity are to be found. Of philosophers we find, φιλοσοφοῦ μανία τε καὶ βαλία; and of poets we find in Ion,—a light, winged, sacred being, which is able to be moved by a nothing. The infection of ecstasy is there spread by the magnet and rings. "The mantic," says Socrates, "is rather μανικὴ (soothsaying art), for it does many and glorious things."

In Phædon we see that the mysteries taught much concerning the future state of man. In Timæus, we find they distinctly stated and maintained that everthing visible has been created after the fashion of the invisible and eternal, as our present nature is composed of the eternal and unchangeable in the world of light and the divisibility of matter. In Timæus we find the following:—"Man does not participate in the divinely inspired and true prophecy as a reasoning being, but alone when he either is deprived, during sleep, or through sickness, of the exercise of reason, or when, by some inspiration, he cannot command himself."

To this place belong the remaining Pythagoreans and Platonists, in whom, besides the teachings of their masters, we often find much that is instructive, but which, mostly, already has been mentioned. I shall, therefore, only quote a few principal passages.

One of the most celebrated Pythagoreans was Empedocles, of Agrigentum. On account of his agreeable exterior and miraculous cures, he was regarded as a confidant of the gods and a great prophet, who could even stay the course of nature, and command death. During a plague which arose from an eclipse of the sun, he is said to have saved many lives by fumigations and magical fires. According to Philostratus, he arrested a waterspout which had broken over the city. He recalled a woman to life who had long appeared to be dead, and is said to have performed many other astonishing cures. It is evident from one of his numerous poems, that he was deeply versed in magic; it treats of natural philosophy, and is ornamented with many poetical similes and much remarkable colouring. In it he

traces the origin of all to Monas—God and matter, whose chief principles he calls friendship and enmity:—

> "Good spirits love the rue and laurel well,
> But base ones it doth conquer and expel."

The lines concerning his magic powers, as they are to be seen in Diogenes Laertius, are as follows:—

> "Thou shalt medicines learn that avert every species of evil,
> And lighten old age, and these I disclose to thee only.
> Storms shalt thou lay that rage o'er the outstanding harvests,
> And career in wild wrath, and waste with a fury unwearied.
> Again, I empower thee to give to the dying winds motion,
> And afresh to restore the azure serene to the welkin;
> Cheering mankind; watering the parched earth in summer;
> Loading the fruit trees through soft breathing winds of Erato,
> From Hades below shalt thou bear too the vigour of manhood."

Empedocles believed a spirit to be the universal principle which influences all things, and that the material portions are connected by love and hatred. I must here call especial attention to the significant, the poetic, and philosophic spirit which fills some of the most ancient Greek sages,—as, for instance, the poet Orpheus, who also wrote verses upon medical and philosophical subjects: this is equally the case with both Parmenides and Empedocles. This shows that in the highest antiquity (in the pre-historical age) natural philosophy, poetry, and theology, were intimately connected in their being: of this we shall speak later.

Socrates must be mentioned here. It is admitted on all hands, that Socrates, the great teacher of virtue and truth, the apostle of morality, had a spirit who was his guide and instructor ("esse divinum, quiddam dæmonion appellat, cui semper ipse paruerit nunquam impellenti, sæpe revocanti." Cicero de divin. lib. i. § 54). Apuleius says, "The wise man may not have required an incitement to good, but may very well have been warned against evil." This genius, or demon, as he was accustomed to call it, did not, by his own account, warn him alone of impending danger; but others also, through him, as it foretold futurity to him, and always showed him, beforehand, the propriety and im-

propriety of his actions. His circumspect scholar, Xenophon, speaks, in his Apology, of the truthfulness of the Socratic warnings. "I call this the dæmoniac or divine influence, and believe it to be nearer the truth than those divine powers attributed to birds. And that I do not speak falsely of the gods, I am confident from the proofs: I imparted many of their divine warnings to my friends, yet was I never convicted of error." Of this Socratic dæmon many remarkable stories are related at great length in the French "Annales du Magnétisme animale," No. 24, to which the reader is referred for further particulars.

"If in Socrates the magnetic instinct was developed more in its own peculiar form, giving evidence of almost somnambulic appearances, Plato's soul, on the contrary, dwelt only in the magnetic sphere, in so far as he felt himself elevated to the contemplation of the divine and to higher inspiration; but this state was enduring, like a continuous stream, not subject to single flashes of divine light" (Thoughts upon Animal Magnetism, p. 76.)

Aristotle, the greatest investigator of nature in antiquity, furnishes us with much in his writings upon the subject of dreams. He speaks of the oracles, de Historiis Animalium, c. 20; in Rhetorica; in Libro de Veneficis, lib. vi. c. 22; de Carminibus et Incantationibus, lib. xxiv. c. 8; de Auguriis, c. i. lib. ix. c. 17; de Vatibus in problemate, sect. 21. "Many," says the latter passage, "who prophesy, have diseases of madness" ("morbis afficiuntur maniacis et lymphaticis, unde Sibyllæ et Bacchides, et qui numine afflati dicuntur, cum morbo tales non fiant, sed naturali temperie").

Even in his theory of dreams, he maintains that prediction is no work of the gods, but a purely natural property of the imagination. Soothsaying is, therefore, not a divine or demoniac work, but entirely a consequence of temperament, and, to this, the melancholy temperament—says Buccafierri, one of the commentators of Aristotle—is the most adapted; the temperament is, however, a gift of nature, and soothsaying is, therefore, natural. "Qui habet habitum melancholicum, habet per se causam prædicendi de futuris, et ideo per istum habitum prophetia erit secundum naturam, et melancholicus habitus erit pro propheta naturaliter, quia

ille habitus est naturalis," Lud. Buccafierri, Lectiones in Aristotelis libros, Venetiis, 1570, p. 102.

One of the most severe and able followers of Pythagoras, who made himself so renowned by his miraculous cures and magical arts, that his name even now produces terror, was Apollonius of Tyana. He is the first of whom it can be said that his cures and teachings were purely magnetic. In his sixteenth year he commenced his travels with intent to visit the temples of various countries, and become initiated in their various secrets. Philostratus, who has described his life very minutely, says that Apollonius visited the Temple of Æsculapius at Ægea; the Oracles of Amphiaraus, Delphi, and Dodona; the Magi of Nineveh and Babylon; the Brahmins of India, Eygpt, Ethiopia, Crete, Sicily, and Rome; and lastly, remained some time at Smyrna, Ephesus, and Tyana; and that he died in the year 96 after Christ, at about one hundred years of age. Wherever he went he incited to piety, to prayer, and morality; cured the most dangerous diseases with miraculous power, and predicted futurity; on which account he was even placed by the heathens in contrast to Christ; and because nothing certain was known of his death, the inhabitants of Tyana declared him to be immortal; they dedicated a temple in their town to him, and his likeness was hung up in many temples. The Emperor Antonius Caracalla worshipped him as divine; and Alexander Severus and other emperors showed him great honour and esteem; and the first also placed him among his household gods, which included many sacred persons—Christ, Abraham, and Orpheus (Lampiad. in Alex. Sever. c. 29.)

During the raging of a plague at Ephesus, he was called upon to arrest the evil; he hastened to the spot, and the plague ceased on his arrival. It was often not necessary for him to be present, and he could heal the sick at several places at the same time (Philost. de vita Apollonii, iv. c. 10). His talismans also performed no small wonders, as they are said not only to have restrained disease, but also had power over the winds and the storms of the ocean. It would occupy too much space to enumerate all his cures and predictions, which often border on the incredible; but it is worth while to become somewhat more intimately acquainted with his philosophy.

As at that time magic was severely forbidden by the emperor and the council (senatus-consultus) as dishonourable, Apollonius endeavoured to uphold magic in all its dignity. He, however, made a proper distinction between magic and sorcéry, and admited, as a true Pythagorean, that he held the doctrines and laws of Pythagoras, and also his ability to perform the wonders of Pythagoras, though not by sorcery, as was supposed, but by the aid and assistance of science and nature. Under magic Apollonius understood that power which acts through sacrifice, sacred ceremonies, and words, and in this sense may be called magic. But Apollonius does not speak of demons and spirits and their varieties as the New-Platonists are accustomed to do. "A sorcerer," says he, "am I not; but a better man, sustained by God in all my actions. Sacrifices have I no need of; for God is always present to me and fulfils my wishes, so that I leave all those cheats and evil-doers far behind me (circulatores istos atque nebulones longo post me intervallo relinquo). This art is not possessed by those who only exercise the powers of the body, and strive madly after the victory. On this account the acts of these sorcerers are in the houses of traders; we see their gains attributed to the sorcerer,—their losses to their parsimony. On this account sorcery has attracted and inflamed many admirers, so that in sickness they even rely upon it, and counsel with old women, who offer them Indian spices or stones from the bowels of the earth or fallen from the moon or the stars. Even persons who laughed at these things have endeavoured to prove how they may be performed. I, however, believe, from firm conviction, that young people should not even speak with such persons, that they may not accustom themselves to such arts, in joke or amusement" (Philostrat. i.) By this severe distinction true magic was elevated from dishonour to the highest esteem.

"Every art," says he in his defence, "beyond true philosophy, is directed to the collecting of riches. There is therefore a species of false sages, whom thou must not confound with those who truthfully prophesy. The prediction, if it be true, is of the highest value; but whether to call this an art or not, I cannot tell. I call sorcerers false sages,

for these only are attracted by riches, which I have always despised, so that I cannot be reproached with them. I did not invent my wisdom, but received it as a species of heir-loom from Pythagoras, whose commands and regulations I follow (Philostrat. viii. c. 3, 4.) I wear a robe of linen, which, as well as being conducive to cleanliness, also produces more truthful dreams. Between God and men exists a bond of relationship; and by this is man in some measure a participator in the divine nature. All are convinced that the powers of the mind and the soul are derived from God, and that those are nearest to God who are most richly endowed with them. The Indian wisdom, to which the Egyptian is related, says, that God created all, and the cause of creation was the goodness of God. If God is therefore good, we may consider a good man as participating in the spirit of God. To what this leads he shall know who is acquainted with the philosophy of the Eclectics" (c. 7.)

The philosophy of Apollonius is purely Platonic and Pythagorean. All comes from God; our soul is a portion of God's being, and is only deformed and separated from God by matter, but may again approach God and the divine powers; and may regain the divine power of performing wonders, as soon as it is purified from the dross of matter, and become again filled with the original inborn radiance. His own words upon this subject are remarkable—"My mode of life is very different from that of other people; I take very little food, and this, like a secret remedy, maintains my senses fresh and unimpaired, as it keeps everything that is dark from them, so that I can see the present and future as it were in a clear mirror. The sage need not wait for the vapours of the earth, and corruption of the air, to foresee plague diseases; he must know them later than God, but before the people. The gods see the future, men the present, sages that which is coming. This mode of life produces such an acuteness of the senses, or some other powers, that the greatest and most remarkable things may be performed (c. vii. 2, 9.) I am, therefore, perfectly convinced that God reveals his intentions to holy and wise men."

Acute and far-seeing investigators of antiquity recognise the conditions of the magical state as natural appearances,

so that they regarded the prediction of future events, and the influence at a distance, as rare developments of the inward ability of the human soul, but at the same time as a natural phenomenon of the same. In the treatises upon the decline of the oracles, upon the inscription E‹ in the temple at Delphi; upon the Pythia no longer delivered her sentences in verse—and upon Isis and Osiris, Plutarch brings forward in the form of dialogues the various causes in a very instructive manner. I shall make a somewhat long extract from Plutarch's moral writings, translated by Kaltwasser, to show in what manner these somnambulic conditions were recognised, and how even then the most varied and opposite ones were sustained with philosophical reason.

"The admonition," says Demetrius, in the first treatise, "which Lamprias has given us, is well founded; for, as Euripides says, the gods deceive us by many shapes, not of fallacies, but of things themselves, if we consider ourselves wise enough to decide upon subjects of such importance. It has already been said that the oracles, when they are deserted by the dæmons, lie like unused musical instruments, inactive and voiceless. This leads us to a much more important question regarding the causes and power by means of which the dæmons render prophets capable of receiving enthusiasm and communicate to them representations of future things."

"Do you imagine," replied Ammonius, "that the dæmons are anything else than souls, which, as Hesiod says, wander through the atmosphere? I always believe that a soul which is united with a body suitable to this world, is only to be distinguished, as one man from another man, playing comic or tragic parts. It is, therefore, neither unreasonable nor strange that souls should come to souls, and impart to them conceptions of future things, occasionally by letters, or by a mere touch, or by a glance, reveal to them past events or announce future ones." Upon the prayer of Ammonius and others that he would give his opinion unreservedly, Lamprias continued thus:—

"If the unembodied souls are, according to Hesiod's opinion, dæmons, holy inhabitants of the earth and guardians of mortal men, why should we seek to deprive these souls which are still in the body of that power, by which the

former know future events, and are able to announce them? It is not probable that the soul gains a new power of prophesy after separation from the body, and which it before did not possess. We may rather conclude that it possessed all its powers during its union with the body, although in a lesser perfection. Some of these are imperceptible and hidden, or dull and weak; others again are as if seen in vapour or moving in water, indolent and without activity, and require a careful tending and restoration of their proper state, as well as a thorough clearing and purification of all that which obstructs their exercise. For as the sun does not shine only when it passes from among the clouds, but has always been radiant and has only appeared dim and obscured by vapours, the soul does not only receive the power of looking into futurity when it passes from the body as from a cloud, but has possessed it always, though dimmed by connection with the earthly."

"This will not be found to be strange and incredible, if we pay sufficient attention to the only power which is directly opposed to soothsaying—namely, the memory, which does great service, as it guards the past, or rather makes it present. For that which has been seen no longer exists or has being. All things in the world, actions, words, and properties, arise and pass away, as time like a stream carries everything with it. But this power of the soul seizes, I do not know how, upon all this, and gives to it, although it is no longer present, the semblance and appearance of being. It is therefore not surprising that the soul, which has no power over that which no longer exists, should also embrace many things which have not yet happened. The latter is, moreover, far more adapted to it, and agrees more with its inclination, for all strivings and all efforts of the soul are alone for the future, while with the past and the performed it has no longer anything to do, but to treasure them in memory."

"Weak, dull, or imperceptible, as these powers implanted in the soul may be, yet it sometimes happens, that one or another, as it were, buds forth and is exercised in dreams and in the mysteries, either because the body is then purified and obtains the necessary disposition, or because it pos-

sesses the power of reflection, and can occupy itself with futurity, depending upon the imagination and not upon reason, now that it is free from and unfettered by the present. Euripides certainly says: he who can make a good guess is the best soothsayer; but he errs, for he only is a shrewd man who follows the guidance of his reason and the rules of probability. The power of prediction, on the contrary, is in itself, like an uninscribed tablet, without reasoning or destination, but yet capable of certain imagination and presentiment, and reaches futurity without the conclusions of reason; but especially when the soul is entirely separated from the present. This proceeds from a certain constitution and disposition of the body, and hence arises that state which we call enthusiasm. Such dispositions are often called forth by the body itself; yet the earth also opens sources of varied influence to man, of which some cause madness, sickness, and death, while others are very admirable, pleasant, and healthful, as all who experience it are aware. But not one is so divine and sacred as the inspiring vapour and emanation; it may come upon man from the air or through a fountain; but as soon as it has entered the body it produces a singular and unusual condition of the soul, whose peculiarities it is difficult to describe, but upon which reason can speculate."

Ammonius then remarks that Lamprias wishes to explain the power of the seer by material causes:—"At first," says he, "we let ourselves be led away in our conversation and deny that the prophetic power comes from the God, and—I cannot tell how—attribute it to the dæmons; but now, as it appears to me, we wish again to remove it from the oracle and tripod; for we ascribe the origin of prediction, or, even its very power and substance, to the winds, vapours, and exhalations."

Lamprias replies that this was not his intention. "I will justify myself, and Plato shall at the same time be my witness and advocate. He blames Anaxagoras for making too much use of physical causes, and for having entirely passed over the noble principles and causes, the why and wherefore, in his continual searching and investigation of that

which is necessarily produced by the properties of the body. Plato, on the contrary, was the first philosopher who investigated both at the same time, so that although he ascribes to the Godhead all those things which are done through reason, yet he does not deny that the conditions to their production come from nature. Wherefore, each beginning has two causes. The oldest theologists and poets directed their attention alone to the most prominent one, and have used this well-known sentence in all cases:

'Zeus the first, Zeus the middle, Zeus active in all things;'

but they did not think of the necessary and physical causes. The later philosophers, the so-called physiologists, went to the other extreme, as they departed from that excellent and divine principle, and attributed all things to the properties, changes, and fusions of matter; the necessary portion was therefore wanting in each system. For the latter knew not or did not see on what account or from whom, and the former from whence or through whom, all things originated."

(A very similar view of the peculiar prophetic power of the human soul, not ascribed to demons, is expressed by Anaxagoras: "Et cum suapte vi ac ratione, anima utpote immortalis, plerumque moveatur et agat in homine ita ut futura prædicát et rerum præsentium statum dirigat aut emendat, hujus sapientiæ laudem dæmones sibi lucrantur.")

"The philosopher who at first explained both causes, and brought the active and moving into necessary union with the passive subject, justifies us against every blame and suspicion. Even if we gave to the prophetic art the soul of man as material, and the inspiring vapour or smoke as an instrument or Plectron (with which the strings of musical instruments were struck), we shall in no wise deny the influence of the divinity and of reason upon it. But as we cannot calmly judge of these conditions, it is only just that God should give us cognizance of them by certain signs (as is the case with the skins of sacrificed animals). I also believe that that vapour has not always the same virtues, but sometimes acts with more strength. To prove this I shall make use of a circumstance which, besides the servants

of the temple, has many strangers as witnesses. The chapel namely in which it is usual to conduct the applicants is not always, nor at stated times, but at uncertain intervals, filled with a pleasant odour, which does not give way to the most agreeable and costly salves, and proceeds from the sanctum as from a spring. (This odour was artificially produced by the priests.) Wine does not always produce the same effect upon drunkards, nor facts upon enthusiasts; but the same persons are sometimes more, sometimes less, enchanted and intoxicated, according to their conditions, and the mixture is different in the body. The imagination of the soul, however, appears to be particularly governed by the changes of the body, and to direct itself according to them. If the imagination and prophetic power stand in proper proportions with the admixture of that vapour, like a medicine, enthusiasm must be roused in the prophet, or no effect is produced, even a false enthusiasm, connected with madness and convulsions; which, as we all know, was the case with the lately deceased Pythia. The greater number being strangers come to ask counsel (*θεοπροποὶ*), the sacrificed animal remained uninfluenced by the first sprinkling; at length the priests brought it so far by unceasing sprinkling that the wetted animal began to tremble (sprinkling with water was a proof whether the animal was healthy,—for only healthy animals might be sacrificed; insensibility to the sprinkling was regarded as the sign of an abnormal state.) But what happened to the Pythia? She descended to the oracle, although unwillingly; but at the first answer they observed from her rough and loud voice that she was seized by a noxious vapour, which hindering the voice, she could express nothing clearly. At length she rushed through the door with a terrible cry, and threw herself upon the ground, so that not only the seers (properly questioners) but also the prophet Nicander himself, and all the priests present, ran away. Shortly after they returned, and carried her away senseless; but she lived only a few days. From this cause they now strictly watch that the Pythia is unspotted and free from all communication with strangers. Before questioning the oracle, attention is paid to the signs, because it is believed that

God knows best when the Pythia is in the proper condition to sustain the enthusiasm without evil consequences. For the power of the vapour (the gas) does not influence all alike, not even equally the same persons, but is only to be regarded as the beginning or cause, which produces all the changes in those who are susceptible."

We here find the appearances of magnetic somnambulism in the Pythia laid down with a very correct and clear theory in an instructive manner. The Pythia was, as it were, suddenly and unexpectedly placed in ecstasy, in which she perfectly resembles our magnetic patient; she had false and true visions, cramps and convulsions, with fits of mania, followed by good or evil consequences. She was also (the one chosen from many) very unequally adapted to communicate the oracles. After Ammonius has given the causes of the decline of many oracles of Greece, by disturbances, war, evil-doers, or in some cases want of inhabitants, he thus continues regarding the oracle at Delphi:—"Even this oracle, the oldest and most celebrated of all, was, as is stated, for a long time desolated by a terrible serpent, so that no one could approach it. (This serpent is called Pytho, which Apollo killed, and then took possession of the oracle—formerly belonging to the earth—and was called from this Pythius.) After Greece had by divine providence increased very much in cities, and when the population had become larger, two prophetesses were employed, who went by turns to the sanctum, and besides these there was a third in readiness for any case of necessity. At the present day there is but one single prophetess, and we do not complain of it; for she suffices to answer all the questions that are put to her. For the still existing and continuing prophecy is sufficient for all, and no one asking there is sent away unsatisfied. Here Apollo now employs one, he formerly employed several voices when the population was much greater. On the contrary, we should wonder at Apollo if he allowed his oracle to flow on unused like water, or die away like the echoing voices of shepherds and herdsmen in the solitudes and among the rocks.

"We may just as well allow ourselves to be persuaded that the gods have no part in these or those oracles, or that

they despise the mysteries and festive sacrifices, as upon the other hand believe that they perform all these things themselves, and interfere with them. Regarding the mysteries, which certainly give us the best conception of the nature of dæmons, I must, as Herodotus says, hold my tongue." (Herodotus, namely, refrains conscientiously, as I shall mention at a later period, from saying anything of the priestly secrets with which he had become acquainted in Egypt.)

When Plutarch speaks of the British islands which are named from dæmons and heroes, he causes Demetrius to say that there lay an island in which Cronos was imprisoned, and watched whilst sleeping by Briareus. For that sleep was the fetter which had been laid upon him, and many dæmons were with him as servants and companions.

At length Ammonius says:—"I have a doubt which is far more weighty, and refers to more important things. At a former time we allowed ourselves to be led away, and in our conversation took the power of prediction from the gods and gave it to the dæmons. But now we are endeavouring to tear it from the oracle and the tripod, as we ascribe the origin of prophecy, and even its very power and substance, to the winds, vapours, and exhalations. The statement that the soul receives through them a peculiar constitution,—that it is heated and strengthened like iron, causes us to think even less of the gods, and brings about a similar reasoning upon the origin of oracles as that of the Cyclops in Euripides:—

> 'Compelled, willing or loth, we give
> The fat grass of the meadows to the kine.'

But the Cyclop adds, that he does not sacrifice to the gods, but to himself and to his belly,—the most noble of all the gods. What reason could we have to sacrifice and pray to oracles, if the soul possesses the prophetic power in itself, and if a certain mixture of air or wind suffices to arouse the same? If so, what is the object of ordaining priestesses? To what end the refusal of answer in the case, when the sacrificial animal sprinkled with the drink-offering did not tremble? If this does not happen, it is said that

the oracle will not give an answer, and the Pythia is not brought in. These arrangements and customs do not, however, lead us to look upon a deity or a dæmon as the principal origin of the oracle: these do not agree with your argument. For if these vapours are there, they would certainly call forth the enthusiasm whether the animal trembled or not, and not alone place the soul of the Pythia in inspiration, but also every one who touches her. On this account it is very absurd to use a woman in the oracle; to burthen her with so many troubles, and to endeavour to retain her throughout her whole life chaste and immaculate. And when I perfectly consider the great benefit that this oracle has done to Greece in war and peace, in famine, and the founding of new cities, I must consider it as sinful to ascribe its origin and discovery to chance and blind fate, instead of to Divine providence. Upon this point, my Lamprias, I would willingly still speak with you, if you will permit me so long?' 'O, certainly, with much pleasure,' said Philippus, and all of us together."

After they have discoursed regarding the reasons wherefore Pythia no longer delivered her sentences in verse, the strangers were conducted among the votive offerings, shown the statues, and remarkable objects. After they have spoken of the bronze of the columns, and of the sharp air coming down from the hills to Delphi, causing a good digestion, a silence follows, and the conductors proceed in their description: "Among others there was an oracular sentence in verse, which affected the dominion of Argon of Argos. On this occasion Diogenian said that he had often been surprised at the wretchedly miserable verses in which the oracles were delivered. Apollo, he added, presides over the muses; and therefore ought not only to distinguish himself by that which we call eloquence, but also by euphony in verse and poetry, and even surpass both Hesiod and Homer in beauty of style. But we see that the greatest number of his oracles, as well as regards the metre as also the expression, are tasteless and full of errors" (therefore similar to our magnetic sleepers, who are in a lower somnambulic condition).

Serapion replies: "Many will say that it is not true that they are composed by Apollo, because the verses are bad.

This circumstance is not fully understood; on the contrary, that the oracular verses are bad in composition, is certainly according to your judgment, my dear Serapion, a perfect truth. For the poems composed by you are in their contents philosophical and earnest, and in power, delicacy, and choice of expression, they have more similarity with the poems of Hermes and Hesiod, than with the sentences of the Pythia."

"We are certainly," replied Serapion, "diseased in eyes and ears, and induced by luxury and extravagance to see only beauty in that which is agreeable. We shall therefore soon blame the Pythia for not singing more delightfully than the Zither-players in Glaucus, for not being aromatic with ointments, and entering the sanctum clothed in purple; or quarrel with her, that she burns laurel and barley-meal instead of cassia, ladanum, and incenses. Do you not see how enchanting the poems of Sappho are; how much they delight and fascinate the readers? And yet the sibyl who, as Heraclitus says, delivers oracles with foaming lips, without smiles, cosmetics or ointments (without elegance and grace), has received a voice from Apollo, which will endure for centuries. Pindaros also avers, that Cadmus heard no clear ringing, and pleasant music with soft verses from this god. For a pure being free from passions has nothing to do with sensuality, which was cast from heaven with Ate (the goddess of destruction), and, as it appears, entered for the great part into the ears of men, where it has fixed itself."

But Theon objects, that if the verses are really bad, ought we to make Apollo their composer? the first inspiration alone comes from him, which is, however, adapted to the nature of every prophetess. If it were customary to deliver the oracle in writing, and not orally, we should certainly not ascribe the letters themselves to the god, or blame them that they were not as beautifully written as royal ones. Therefore, voice and sound, expression and metre, do not belong to Apollo, but to the woman; he only inspires her with the images and conceptions, and inflames her soul so that it can see the future; for in this consists enthusiasm."

Aristotle said, that "Homer alone used words which move with internal power; but I would say, that the votive offer-

ings here move with internal power, as the providence of God wills it, and give presages through this power, and that not one single portion is empty and insensible, but that all are entirely filled by the divinity." (Here we have the magnetic conductors; the influence of substances placed *en rapport;* the reliques, &c.)

However, the ancient oracles were sometimes given in verse, sometimes in prose; but neither is contrary to reason: we must only have true conceptions of the godhead, and not believe that Apollo formerly composed the verses, and even now whispers the oracles to the Pythia, speaking as it were through a mask. The sentence of Heraclitus will undoubtedly be well known to you, that the oracle at Delphi neither speaks nor conceals, but only indicates to the king. For the god worshipped there employs the Pythia to see and hear, as the sun employs the moon. He reveals himself to men by the mortal body and immortal soul of the Pythia, who, however much she may desire to live in quietness, yet cannot remain unmoved during the inspiration of the god, or retain her natural calmness, but is driven about by the movements and strong passions awakened within her, like a ship upon the sea. That which is called enthusiasm appears to be a mixture of two movements; the one acting from without upon the soul, and the other already lying in the nature of the soul itself.

In the same manner other powers and natures belong to other things, which have each their peculiar movement, although they may be influenced by the same cause. Thus it is impossible that he who knows not a single letter should talk in the language of poets, much less have read poems like the priestesses of the god. She is certainly of good and honourable family, and of an unspotted reputation; but as she was educated at the house of a poor peasant, she entered the oracle without the smallest experience of art or any artistic skill.

We accept as truth, that this god, to reveal his will, employs the voices of herons, wrens, and ravens, without ever requiring that they should, as messengers and heralds of the gods, express everything in words and with a clear voice. The most ancient priestesses delivered their oracles

in prose; but at that age the capabilities and powers of the soul became active through the smallest incitement or irritation of the imagination. To such a degree were men carried away by that which was proper to their nature.

"As regards ambiguity, circumlocution, and obscurity, I am not surprised that the ancients were sometimes compelled to have recourse to them. For those who visited the oracle were not common people, to ask counsel upon a purchase or trade, but powerful states, kings, or princes. To foretell disagreeable events to these would not have been favourable to those connected with the temple; for Apollo does not seem to find it advisable to follow that saying of Euripides,—Phœbus alone must prophesy to man. He employs mortal men as his servants and prophets; over their safety he must watch, and see that his priests do not come to harm by bad men. He did not wish entirely to suppress the truth, but yet leaves its revelations, like a ray of light, to shine through, and become softened in verses, for the purpose of removing from it everything harsh and unpleasant. Besides, tyrants and enemies may not learn that which stands before them. For them he enveloped his replies in obscurity and conjecture, which concealed the meaning of the oracle to all others, but revealed it to the questioner without deceit."

Those inscriptions on the doors of the Delphian temple, of which the one is E, or Ev, Thou art, and the other, Know thyself, Γνωθί σεαυτὸν, are of a profound psychological meaning. For the first is an address and welcome to the questioner of Apollo; the second, as it were, the reply. "The first awakens," says Plutarch, "at once a conception of the power of this god, and contains the true, single, and only fitting greeting which is taken from his being."

In writing upon Isis and Osiris, where he treats of the Egyptian mysteries, Pythia informs Manethos that they call the magnet after Horus and iron, the bones of Typhon, to signify the inspiring, healing, and opposing motions.

Of Mercury she says, that he had cut out the nerves of Typhon to use as strings of his harp, to indicate that reason brings the inharmonic to harmony, and does not destroy

their destructive powers, but only perfects it. Further on, the Kyphi is spoken of,—a mixture of sixteen materials, which is prepared according to the prescription of the sacred books, and which, diffusing around an aromatic power and healing vapour, soothes the wearied body into a profound sleep.

SECOND DIVISION.

MAGIC AMONG THE ROMANS.

Amongst the Romans we find again the medical science of the Greeks and Egyptians, for it was introduced there partly through travellers and fugitives, and partly through the custom of the Romans adopting all foreign deities; besides that the dream-sleep (incubatio) was there used from the very earliest times. "Incubare dicuntur proprie hi, qui dormiunt ad accipienda responsa, unde ille incubat Jovi, id est dormit in Capitolio, ut responsa possit accipere" (Servius supra Virgilium.) But even before the introduction of foreign deities, magic was cultivated at the building of Rome by Numa. He is said by magical practices to have brought down Jupiter from heaven, that he might reveal by divine inspiration in what manner the religious service and the sacred rites should be established (Livy, i. 20). The same thing is related by others in different ways. Plutarch, in Numa, says, for example, that at the same time came Launus and Picus, men celebrated for their magic, science, and sorcery, to Italy, and were kindly received by Numa. In the manner of Proteus, they could change themselves into different shapes, could compel Jupiter from heaven, and present him before Numa, so that he learned from him the art of performing miracles.

It is known, too, that the ancient Etruscans, and also the Sabines, had a kind of sacrificial rite by which they could avert storms and receive prophetic visions. The Etruscans attributed to certain words and voices the power of enabling them to avert all kinds of evils. They were

accustomed to inscribe Etruscan words on the door-posts, to check and extinguish the outbreak of fire (Festus de verborum significatione, "arse, verre").

The Marsi were, according to Pliny, very skilful in the arts of sorcery, from the most ancient times. They enchanted poisonous serpents, and drew them by their songs from their nocturnal rest. We find also in ancient Rome what we find everywhere and among all people, namely, somnambulic phenomena, elicited in different modes, and magical practices to defend themselves from evil, the nature of which were unknown to men in their rude infancy, whence they were attributed to higher beings, and to which, by degrees, fables of the most absurd kinds were knit up. The Græco-Egyptian medical science, transplanted to Rome, and modified according to the national genius of the Romans, contains peculiarities which are no longer new to us, but which in many respects are remarkable.

Podalirius, the son of Æsculapius, was very early worshipped by the Daunians as a helper in diseases. "They wash themselves in the river Althänus, and, sleeping on rocks, hear the true oracles of the god of medicine." Podalirius, expelled by the burning of Troy to the Ausonian coast, in the territory of the Daunians, continued to practise the healing art, which he had learned from his father. And Strabo says (Strabo, lib. vi.), "In the land of the Daunians of that time the tomb of Podalirius remains, at a hundred stadia from the sea. The water of the river Althänus heals all diseases of cattle. Others also say that to Kalchas, the seer mentioned in the Iliad, a temple was dedicated in Daunia, a province of Italy, where he answered dreamers, and where the inquirers laid themselves down on the skin of a sacrificial wether, in order to obtain prophetic inspirations" (Wolf's Miscellaneous Writings and Essays).

In a similar manner the subjects of King Latinus inquired of the oracle of Faunus:—

"In the Albun abyss, which pours to the nymphs of the woods
Loudly its waters, and breathes up its vapours mephitic,
He who, blessed by the priests, and sleeping on skin of the wether,
Sees hovering around him visions and forms of high wonder;
Hears marvellous sounds, and holds with the gods everlasting
Lofty discourse, and to Acheron calls in Avernus."

In the following war of the Rutuli about Troña, the venerable priest Umbro was the only physician amongst the Marubii. He was accustomed to cast into sleep the hordes of adders and the pestilent-breathing Hydra, through magic song and stroking. When at length Æneas himself was wounded, Japys sought to heal him. Apollo had offered him, out of fervent love, his own offices,—divination by birds, the lyre, and the arrows. But he preferred—

> "The virtue of herbs, and the genial methods of healing,
> And the practice of science secure, of glory regardless."

And in consequence the Romans always acknowledged the Etruscans as their teachers in the divine arts of healing and of vaticination, and the interpretation of prognostications was their especial business. For this purpose, twelve Roman youths of the most distinguished families were committed to the care of the Etruscans to be instructed in the mysteries of soothsaying. The inspection of birds was particularly in use in the time of the Romans, and Numa established a College of Augurs, and these in the earliest periods were the physicians of Rome.

One of the oldest practices in Rome, by which it was attempted to avert the wrath of the gods and to dissipate diseases, says Sprengel (i. p. 230), consisted in consulting the oracle in the Sibylline books. But, in fact, the Sibylline books were only resorted to in the later ages; in the earliest time the Sibyl herself was applied to, not only in diseases, but in the affairs of state, and in important circumstances of life. In general the name of the Sibyl is not even named; only occasionally an historical inquirer has discovered anything actual concerning her; as an extraordinary apparition, he has deigned her more or less attention, and, according to his judgment, has placed her in the realm of folly, or, but very rarely indeed, amongst well-attested truths. For the history of magnetism there is nothing more requisite in antiquity than a complete history of the Sibyls, which really affords the same testimonies as the oracles, that we may discover magnetism in all ages and in all countries of the world; not, indeed, under its present name, but under the veil of a mysterious science. If we attempt, however, to extract the entire history of magnetism out of the popular

books written upon the subject, we shall find ourselves deceived. For this purpose a most laborious research is necessary. Many things in the history of the Sibyls, and particularly *à propos* to our object, are to be found in the "Bibliothèque du Magnétisme animal, T. H." pp. 154 and 242. I have pursued this inquiry to a voluminous extent, and will here present a condensed summary of what I have discovered.

THE SIBYLS.

By a Sibyl was understood an oracular woman, who, informed by the divine spirit, foretold future events (Petri Petiti de Sibylla, libri tres). "Sibylla est puella, cujus pectus numen recipit." The word is composed out of *σίος*, God, according to the Æolian dialect, and *βουλή*, the counsel (Diodorus Sicculus et Origenes)—therefore, God's counsel. According to others it may be derived from *σίω*, to agitate violently (agito), and *βύλλος*, full,—that is, full of violent agitation during prophecy (Dissert. sur les Oracles des Sibylles, par G. Crasset, Paris, 1678); because she was generally in a state of violent agitation while she prognosticated. Men have never from that time been able to come to a clear agreement as to the number and age of the Sibyls, their real country, and the period in which they lived. Scarcely any single author can be found who agrees with another on this head. This sufficiently shows that they had no clear idea of the nature of the spirit which inspired these women or maidens.

Some authors name one; others two, three, or four; others ten Sibyls. Varro (lib. ix. ad C. Cæsar.), whom St. Augustine styles the most learned and eloquent man amongst the heathen, speaks of ten. With him agree Lactantius (De falsa religione, c. 6) and the greater part of the fathers. Ælian (Ælian, *ποικίλης ἱστορίας*, lib. xii. c. 35) speaks of four; Solinus three. Pliny also speaks of three, whose statues were to be found in the Capitol in Rome. The three of Solinus are the Delphic, the Erythräic, and the Cumanian. Diodorus of Sicily speaks only of one, whom he calls Daphne. Others call her Mantho, a daughter of Tiresias, who was

sent in a sack from Thebes through the Epigonians to Delphi, seven hundred and twenty years before the destruction of Troy (Crasset, l. c.) Plato, in Phædro, speaks also of one (καὶ ἐὰν ἐή λεγωμεν Σεβύλλαν). And Cicero speaks only of one, both in his work on the Nature of the Gods and on Soothsaying. Plutarch speaks frequently in the plural number, but distinguishes Sibyls from the prophetic women.

The dispute about the number of the Sibyls may, however, be decided in the following manner. There is only one prophecy according to nature, one illumination, one counsel of God, but many prophets. There may be many enlightened, though there be only one sunshine, the rays of which produce various effects on various things. The number of soothsayers cannot be, however, by any means determined. Two, three, or ten Sibyls admitted, are much too few: thus far the describers of the Sibyls have all been wrong. But if they speak only of the number of the Sibyls known to them and their cotemporaries, they may all be right. So, for example, Martian Capella heard only of two, Solin of three, but Varro of ten. The nature of the thing itself they did not understand, and could not, therefore, perceive that soothsaying and soothsayers were different, as Petitus had already perceived, when he said—"The spirit of prophecy, like the counsel of God, is only one, but may be exercised by many: many may become celebrated through it." Also, in respect to the period, no time is given,—it has always been as the light has ever been. The early age of fable needs, therefore, little defence, as the refuge and the bugbear of confusion and lies. Moreover, we have only one clairvoyance, one inward illumination of the ruling spirit, but many clairvoyants.

If I now enumerate the Sybils mentioned by Varro, their names, and the countries where they more particularly exercised their powers, will become apparent, as well as which of them was the most remarkable.

The first is the Persian or Chaldæan. She is said to have been the most ancient, and to have written four-and-twenty books, in which the future, and the birth of Christ, his sufferings, his death, and resurrection, were proclaimed with the most perfect accuracy (Crasset, l. c.) The second was

the Lybian Sibyl; the third the Delphic, or the Daphne of Diodorus, of whom Homer sings, and to whom the most celebrated oracular sayings of Delphi are attributed. It is clear from this, that many women succeeding each other in the service of the gods, bore the same name; from which circumstance, those who were ignorant of this attributed the age of many to that of one. The fourth, and one of the most celebrated, was the Cumæan Sibyl, who, born in the district of Troy, is said to have gone to Italy, and was held in especial honour by the Romans, because, according to their belief, she foretold the whole destiny of their commonwealth (Plinius, lib. xxxiv. c. 5). Before the arrival of the Cumæan Sibyl in Italy, the people had particularly admired Carmenta, the mother of Evander, for her powers of vaticination (Plin. lib. i.) "Carmenta, quam fatiloquam ante Sibyllæ in Italiam adventum miratæ hac gentes fuerant." Thence the proverb has arisen, when any one speaks of hidden things, "He has spoken with the mother of Evander." Of this Cumæan Sibyl many things are related. Nævius, in his War of Africa, and Piso in his Annals, relate many things of her; and Virgil the poet has given a circumstantial account of this Sibyl. She delivered her oracles before Æneas landed in Italy, being said to dwell in a deep cave in the vicinity of the Avernian lake. She was called a maiden and the priestess of Apollo. She wrote her answers on palm leaves, and laid them in the entrance of the cave, whence they were carried by the winds into the distance. But when she gave her answers orally, she was in the highest state of agitation. Virgil describes this agitated condition in a masterly manner, as you not seldom see it in the crises of the magnetic sleep. "She changes her features and the colour of her countenance," says Virgil (Æneid. lib. vi. v. 45, et seq. "Her hair erects itself; her bosom heaves full and panting; and her wild heart beats violently. Her lips foam, and her voice is terrible. As if beside herself, she paces to and fro in her cave, and gesticulates as if she would expel the god out of her breast."

This is the Corybantism which the Greeks, too, describe; the raving divination (divinatio per furorem) which, in attacks of cramp, and especially of hysteric women, is not a very rare occurrence; therefore Aristotle, and many others, styled divi-

nation a peculiar characteristic of the hypochondriacal.' The Sibyl speaks of herself thus:—"I am entirely on the stretch, and my body is stupefied, so that I do not know what I say; but God commands me to speak: why must I publish this song to every one? And when my spirit rests after the divine hymn, God commands me to vaticinate afresh. I know the number of the grains of sand, and the measure of the sun, and the height of the earth, and the number of men, of the stars, and of the trees, and of the beasts," &c. (Traité de la créance des pères à l'occasion de l'esprit attribué aux Sibylles, par David Blondel, Charenton, 1652, p. 25, 64, &c.; or in the eighth book of the Sibyl, p. 13.) According to Plutarch, she foretold the eruption of Vesuvius which overwhelmed Pompeii, Herculaneum, and Stabiæ, and in which Pliny the naturalist himself is said to have met with his death (Plut. lib. cur nam Pythia non amplius reddat oracula.)

"Was not that last event," he says, "of Cumæa proclaimed by the Sibyl long beforehand? I speak of that fiery eruption of the mountain, of that swelling of the sea, of that throwing up of burning rocks, and wind, by which so many cities were destroyed, so that no wanderer has again met with a trace of them." The Cumæan Sibyl was called Herophile and Amalthea, and, on account of these different names, Varro has styled her the seventh. Dionysius of Halicarnassus, Solin, and Pliny, relate many wonders of her. Her books were the most trustworthy, and were always preserved by the Romans with the greatest respect.

The fifth and also very celebrated Sibyl was the Erythräic, which some regard as the Persian. She announced long beforehand to the Lesbians that they should lose the sovereignty of the sea; and she is said to have positively foretold the burning of Troy.

The sixth is the Samian, of whom Eratosthenes speaks. The seventh, according to Varro, the Herophile. The eighth was the Sibyl of the Hellespont, who prophesied, according to Heraclides, in the days of Solon and Cyrus. The ninth the Phrygian, who is probably the same as the Cumæan. The tenth the Tiburtina, who resided by the Tiber, and was honoured as a goddess. Long after her death, her statue was found, with a book in her hand, and it was placed in the

temple of Jupiter Capitolinus by order of the senate (Poisardus de Sibyllis, p. 275.)

From these Sibyls proceed the Sibyllinic Books, which were consulted in later times, not only in sickness but in affairs of state, and which were regarded in Rome as the keepers of human destinies, and honoured accordingly. Their origin is as wholly unknown as the history of the oracles. Their number was great, but at the same time uncertain, since only one, the Erythräic, signed her books with her name. They are, moreover, of two kinds,—namely, the books of the elder Sibyls, that is, of the Grecian and earlier Roman times; and the later, which are said to be much falsified and full of interpolations. Of the latter there are said yet to remain eight books in the Greek and Latin languages. Those which were preserved in Rome were a collection of various Sibyls and oracles, which had been brought together from different places and times, since, according to Lactantius (Divin. instit. lib. i. c. 6) every Sibyl had her own book; or if she had it not, yet her vaticinations were taken down by others who surrounded and counselled with her. These books contained, for the most part, in the most mysterious language and symbolic phrases—sometimes, however, in words as clear—the unfoldings of the future. At first they were permitted only to be read by descendants of Apollo, but later by the priests, until certain persons were appointed in Rome to take charge of them, and in cases of difficulty to answer inquiries from them.

The history of the manner in which these books came to Rome, and what was their fortune there, is as follows:—A little, old, and unknown woman came to Tarquin, the king, at Rome, with a number of books. According to some writers she had nine of them; according to Pliny only three. It was believed that this ancient matron was the Cumæan Sibyl herself, and that she offered them to the king for three hundred gold pieces. The king laughed at so high a price; but the old woman threw three of them into the fire, and then asked whether the king would give the same price for the remaining six. The king thought she was mad. She immediately threw three more into the fire, and asked him, for the last time, whether he would yet give the same price for the remaining three. Tarquin was startled at this strange

firmness, and gave her the price. The woman vanished, and was never seen again. The king now committed these three books to two men (duumviris) for their careful preservation and consultation, by which Rome was so often afterwards helped in her need, and had not unfrequently her fortunes stated beforehand. Two hundred and thirteen years afterwards, ten more were appointed to their guardianship (decemviri). Sulla added five more (quindecimviri). These watched the books, and gave no answers out of them except on command of the senate, which only happened on the appearance of extraordinary prodigies, on the occurrence of some public misfortune, or when affairs of extreme importance were in agitation.

According to the historians Livy, Suetonius, and Tacitus, these books were preserved in the capitol, which, however, was soon afterwards burnt down. But the books were saved, and carried to the temple of Apollo Palatinus, which also was afterwards burnt down. The books of the Cumæan Sibyl were preserved in profound secresy, and these, they say, were by no means burnt, being kept in a stone chest which was buried in the earth. Dionysius of Halicarnassus (Antiq. Rom. i. 4) says: "These books remained uninjured in a subterranean cave of the capitol in a stone chest till the Marsian war. After they, in whatever manner it might be, were lost or destroyed, Augustus sent three ambassadors, P. Gabinus, M. Otacillius, and L. Valerius, to Asia, Africa, and Italy, but especially to the Erythræan Sibyl, to collect everything which could possibly be obtained of the Sibylline oracles, for they valued them as the Palladium of the empire.

From this it may have proceeded that the books became much enlarged, and probably very full of false interpolations. Their number, according to Tacitus and Suetonius, was so great, and their contents so falsified, that Augustus is said to have burnt about two thousand of them, and only, after a close investigation, retained eight of the smallest. According to others, the collection of Augustus was itself burnt under Julian. In the meantime, it appears, from a careful inquiry, that the Cumæan books were not lost under Augustus; since in the first place they are said to have been in many hands, as Varro testifies; and secondly, as they

were rescued in good time at the burning of the temple of Apollo Palatinus. Flavius Vopiscus (in Aureliano, lib. xxiii.) says:—"If there had not been timely assistance at the fire, the Cumæan books would have perished. Augustus is said to have ordered these books to be transcribed, because the characters in which they were written could not be read without difficulty ("jussu Augusti transcripti a pontificibus quia characteres exsolescebant.") According to the inquiries of Crasset, they were first burnt after the time of Constantine the Great in the year 339 A.D. by one Stilikon, who introduced the Goths into the country, and destroyed the Sibylline books beforehand, that no aid might be obtained from them.

The abodes of the Sibyls were for the most part remote and quiet places, especially caves, as was the case with the Oracles in Greece; and in Bœotia, which abounded with such caves and dens, according to Plutarch, the chief oracles were found. Near Cumæ, the whole country was volcanic; steaming water, and vapour of sulphur, made them often inaccessible to the wanderer. The vapours ascending from the Grotto del Cane and the Avernian Lake were of so fatal a nature that even birds approaching fell dead out of the air. "If it were now the question, as it frequently has been, whether the whole story of the Sibyls and Oracles is not fabulous, it may be answered that there is no subject on the truth of which the testimony of all historians, poets, and philosophers, is so completely agreed. For the rest, the Sibyls, like the Oracles and our mesmeric sleepers, made known their visions, now in metaphors and hints, now by writing and words, for they prophesied, says Servius (Servius ad Maronis verba: Tribus modis futura prædicit, aut voce, aut scriptura, aut signis, horrendas canit ambages antroque remugit obscuris vera involvens—Maro.)"

Besides the philosophers and historians, Grecian and Roman,—as Plato, Aristotle, Strabo, Ælian, Pausanias, Apollodorus, Lucian, Homer, Aristides, Plutarch, Varro, Cicero, Diodorus, Tacitus, Suetonius, Livy, Florus, Valerius, Dionysius of Halicarnassus, Pliny, Virgil, Ovid, Juvenal, etc.,—they are the Fathers of the Church who most eminently maintained the truth of the Oracles and the

testimony of the Sibyls. The holy fathers have often not only brought forward the evidence of the Oracles to convince the unbelieving, because these, ages beforehand, announced the advent of Christ. The Sibyls were to the heathens what the prophets were to the Jews. Their books contained especially the mysteries of religion, on which account they were strictly forbidden by the Emperors, in the first ages of Christianity, to be read. St. Justin complains loudly against this prohibition, in his defence, since he produced the oracles to confound the incredulous. As the early Christians disregarded this prohibition, and only the more addicted themselves to the reading of them, they were, therefore, denominated Sibyllines (Origenes contra Celsum, lib. vii.)

Amongst the Fathers of the Church who most celebrated the oracles stand pre-eminent the Pope Clemens, Justin Martyr, Athenagoras, Theophilus of Antioch, Eusebius, Lactantius, Clemens of Alexandria, St. Ambrose, Jerome, Augustin, and Isidor of Seville, who all supported the truth of Christianity by the evidence of the Sibyls. One remarkable place is found in Justin (Admonitorum ad Græcos) which describes admirably the somnambulic condition of Sibyls:—"Res multas et magnas recte et vere dicunt, nihil eorum, quæ dicunt, intelligentes. Sibyllæ enim haudquaquam sicuti poetis etiam postquam poemata scripsere, facultas fuit, corrigendi atque expolienda responsa sua, sed in ipso afflatus tempore sortes illæ suas explebat et evanescente instinctu ipso simul quoque dictorum memoria evanuit."

Onuphrius, who wrote a book, also spoke of them in a later century, as did also Sextus of Sienna, P. Canisius, Salmeron, and others. How generally received and sacred with them was the voice of the Sibyls, is still attested to us in the mass for the dead, where it says—"According to the testimony of David and of the Sibyls, the last day of wrath will terminate with fire."

> "Dies iræ, dies illa,
> Solvet seclum in favilla,
> Teste David cum Sibylla."

That the Oracles in the prophesying also announced the coming of Christ, is proved by many places to be found

scattered through the writers we have mentioned. We will here quote some from both heathens and Christians:—

Cicero, who lived seventy years before Christ, seems to corroborate these prognostications of the coming of Christ by the Sibyls, where he says—"If we attend to the rhymes of the Sibyls, they tell us—'He whom we hold to be the true king, we must also style king, in order to become happy. And if these things are contained in those books, to what man and to what times do they apply?'" (Cicero de divination. lib. ii. c. 110.) Virgil, the prince of poets, forty years before Christ sings (Virgil, Eclog. iv.):—

"Jam nova progenies cœlo demittitur alto,
Ultima Cumæi venit carminis ætas,
Jam redit et Virgo, redeunt Saturnia regna, etc.
Tu modo nascenti puero, qui ferrea primùm
Desinet, ac toto surget gens aurea mundo,
Casta Lucina fave."

That is,—"A new race is sent down to us from heaven, the last of the ages sung by the Cumæan Sibyl, etc. Therefore, chaste Lucina, be gracious to this boy who shall be born, through whom the iron age shall cease, and the golden one shall be brought into the world."

Tacitus (lib. xi.) says—"Pluribus persuasio inerat antiquis, eo ipso tempore fore, ut valesceret oriens, profectique Judæa potirentur." Suetonius (in Vespasiano) and Livy were enemies of the Christians; yet they speak of a very ancient prophecy, that a man born in Judæa should become master of the whole world. One of the most furious enemies of the Christians, the Emperor Aurelian, forbade the books of the Sibyls to be read under the severest penalties. But as he did not see his way clear in the Markoman war, he wrote to the senate a letter, in which he said—"I wonder, holy fathers, that it is so long delayed to open the Sibylline books, as if they belonged only to the Church of the Christians, and not to the temple of all the gods."

St. Augustin is probably to be regarded as the most especial defender of the Sibylline books amongst the fathers (De civitate Dei, lib. xviii. c. 23.) In the very commencement of his work he speaks of the Sibyls, and quotes seven-and-twenty verses of the Erythræan Sibyl, which foretold the

coming of Christ, and his sufferings. His words are—"He will fall into the hostile hands of the wicked; with poisonous spittle will they spit upon him; on the sacred back they will strike him; they will crown him with a crown of thorns; they will give him gall for food, and vinegar for drink. The veil of the temple will be rent, and at mid-day there will be a darkness of three hours long. And he will die, repose three days in sleep, and then, in the joyful light, he will come again as the first."

The learned Jesuit Canisius refers to other oracles which had foretold the same, which he says he drew from unprinted manuscripts, which Bethulejus also mentions. Lactantius, also, refers to these prophecies (Divin. institut. lib. i.) "I do not doubt," he says, "that in earlier times the books of the Sibyls were regarded as absurdities, because they were not understood. People called the miracles adventures, of which neither the time, the place, nor the worker, were identified."

What Justin Martyr writes is very remarkable (Justin Martyr adversus gentes oratio, Admonitorum ad Græcos). "It would be easy to determine which is the true religion if people observed what the prophets and the Sibyls have foretold. The Sibyl was born at Babylon, and came thence to Cumæ, where she revealed future things. In the midst of her dwelling are three cisterns hewn in the stone for bathing. The Sibyl, though she speaks great and wonderful things, knows not herself what she says. Especially when she begins to lose the inspiring spirit, she loses at the same time the memory of all that she has foretold. Therefore people are not accustomed to wonder at the deficiencies which are found in the books; the fault lies not in them, but in those who wrote the deliveries down, and who through ignorance did not write them down fully or correctly." Still more important is what he says in his second defence, which he laid before the Emperor Antoninus, and in which he greatly complained that the Christians were forbidden to read the books of the Sibyls. According to Clemens of Alexandria, even the Apostle Paul defended the oracle, which we learn from the inquiries of Crasset (Crasset, l. c. p. 12.) Clemens makes the Apostle speak thus:—"Take the books of the Greeks; behold the Sibyl, how she

maintains the unity of the godhead, and all things which shall come to pass. Take Hystaspes, and read him, and you will see that he speaks clearly and openly of the Son of God." To this place belongs the passage in Plato—"We derive great benefit from that rage which we see in the prophetesses of Delphi and Dodona, when under the divine influence. If, therefore, we were here to relate all that the Sibyls and others have foretold, we should require much time and labour; but these things are so well known to the world, that they require here no further remark." In Varro (Varro de re rustica, lib. i. c. 1.) it is said:—"I will not concede that the Sibyl has not sung what, as well during her life as since her death, has been of so much advantage, whose books we still publicly consult, if we desire to learn what we are to expect from this or that prognostication."

Finally, Constantine the Great gives the highest and most weighty testimony. It is, therefore, the more remarkable that his speech on the Sibyls was read in the first council of the church at Nicäa. He had still the books, and it was not till fifty years after his death that they were burnt (Crasset.) To the literature regarding the Sibyls belong also the following writings:—E. Schmidii Sibyllina, Wittemb. 1618; Gutbier, de Sibyllis ejusque oraculis, 1690; Gaetani, de Sibyllis, 1756; Poseus, Sibyllarum icones. Colon. 1756; Wagneri Inquisitio in oracula Sibyllarum, Tübing. 1664; Koerber, de Sibyllarum libris, Geræ, 1680; Mark, de Sibyllinis carminibus, Francof. 1682; Sibyllina oracula cum commentario Galæi, Amstel. 1689.

THE ORACLES.

It has generally been believed that the Oracles, through the coming of Christ, had lost their voice, and that nothing was ever afterwards to be heard from them. This belief had its foundation in the ignorance of their nature, and in the superstitious notion that the devil through them carried on his evil work. This idea was strengthened by some occasional answers of the Oracles themselves, and, amongst others, Porphyrius received this response—"The voice comes no longer to the priestess; she is condemned to a long

silence." To Augustus, too, who, according to Suidas and Nicephorus, sent to the Oracle to inquire what successor he should have, it was answered—"The Hebrew child, whom all the gods obey, drives me hence."

But the Oracles did not cease with Christ, since they continue still to speak; on the contrary, the clear light was indeed first kindled, and made so strong that no storm or wind has power to extinguish it; while before it only found security in dark caves. We can prove this from the earlier histories. Plutarch, who lived after Christ, says expressly: "The Oracle of Lebadia, that of Trophonius and of Delphi, continue still." In another place he says, "The temple of Delphi is more splendid than ever, all dilapidations are repaired, and new buildings erected, so that the little city of Delphi draws its support from it."

Suetonius, in the Life of Nero, relates that the Oracle of Delphi warned Nero beforehand that he should beware of his three-and-seventieth year. Nero believed, therefore, that he should live to that age, and did not dream of the three-and-seventy years' old Galba, who deprived him of the empire. Philostratus speaks of Apollonius, who lived ninety years after Christ, and who had visited the Oracles of Amphiaraus, of Delphi, and Dodona. Julian sent to Delphi to inquire whether he should undertake the expedition against Persia. Dionysius says that Amphilochus vaticinated in dreams two-hundred-and-fifty years after Christ. Macrobius relates that in the times of Arcadius and Honorius, the god at Heliopolis in Syria, and Fortuna at Antium, still flourished. According to Kinderling on "The Somnambulism of our time compared with the Incubation or the Temple-sleep and Soothsaying of the Ancient Pagans," 1788, the temple-sleep was still in practice in the fifteenth century. The people were so confident of help in the temples that even to have imagined themselves in a temple in a dream was considered a sign of convalescence. The Greeks yet fast on certain days, in order more surely to obtain dreams. But with Constantine the temple establishments entirely ceased, as he forbade all offerings most strictly, as Cæsar already had pronounced sentence of death on all pagan soothsayers.

High as stood the reputation of the Sibyls amongst the

Romans, still higher were the Oracles esteemed amongst the Greeks; yes, even the expounders of the Sibylline books sometimes referred directly to the Oracles as to a higher authority. Apollo was very early paid divine honours by the Romans. The Consul Brutus sent to Delphi to seek counsel on account of the evil auguries which created such anxiety in Rome; and about 461 years before Christ a temple was built to Apollo, and the Vestal virgins were appointed to the service of it. Not long afterwards Æsculapius was not less honoured here than in Epidaurus, having come in this manner to Rome. In a very fatal sickness amongst the people, the Sibylline books were opened, and the interpreters themselves counselled that a deputation should go to Æsculapius to seek his advice. Quintus Apulinus was therefore sent thither the next year. When he had delivered his message, instead of an answer, a serpent rolled itself, to the admiration of all, out of the temple, down to the shore, sprang into the ship, and laid itself down quietly in the cabin of the ambassador.

According to Ovid (Metamorph. lib. xv. v. 622) the ambassador received through a dream the revelation that Æsculapius would change himself into a serpent. Some of the Asclepiads immediately accompanied him, to make the Romans acquainted with the service of the god. When the anchor was cast at the mouth of the Tiber, the snake sprang upon the Tiber island, and laid himself quickly down. This was a sign to them that the god must here be honoured. A temple, therefore, was built on the spot, and the worship established on the same plan as at Epidaurus. Under the reign of the Emperor Claudius, the temple of Æsculapius was so much frequented, and so celebrated on account of the cures done, that masters sent their slaves thither to be healed; and by a decree of the emperor all so healed became free (Sueton. in Claud.) Petronus also corroborates this statement by the assertion that in Nero's time these consultations in the temple were very common; and Pliny gives some of the curative means recommended; amongst others, the roots of the wood rose against the bite of venomous creatures. Others are to be found in the pages of Ælian and Galen. The Egyptian Serapis had also a high reputation amongst the Romans; and a separate

temple was soon afterwards built by Junius Bubulcus to Hygeia. In consequence she became honoured as the goddess of health (dea salus), and was generally represented with a serpent, and with a sacrificial cup in her hand. Isis had a temple in the field of Mars, which was again destroyed fifty years before Christ. Minerva was worshipped by the Romans under the name of the prophetess (fatidica medica). Mercury and Hercules, according to Livy, were also honoured as medical divinities. Lucina was held in high veneration by the women, as the goddess of birth.

Much might be said on the magic of the Romans which would agree with the modes of magnetic treatment, or still more with the means of conducting the magnetic fluid, if we had not already repeatedly pointed out the resemblance. In no country was it carried to so high a pitch of superstition—yea, of madness and of abuse—as amongst the Romans. Frequently the commands of the senate and the sternest imperial prohibitions were totally unavailing to check the horrible abuses and corruptions resulting from its practice. So early as under the consulate of Lucius Æmilius Paulus many magicians were expelled from Rome. The severe prohibitions of Julius Cæsar and the Emperor Constantine are well known. Under the government of Marcus the greater part of the magical books were destroyed by a legal order.

But there have been many zealous defenders of magic, who have brought forward such means of cure, the number and peculiar properties of which it would carry us too far to enumerate;—amongst others, Asclepiades, who lived in the time of Pompey the Great, and cured many severe diseases by the magical art. To cure the falling sickness, he caused the patient to bind upon his arm a cross with a nail driven into it. Xenocrates is known as a magician, as well as Basilides and Karpocrates, and their disciples. Julianus, the necromancer (Theurgus), won the highest reputation, and is said even to have driven the plague out of Rome by magical power. Equally celebrated was Apuleius, a Platonic philosopher, who wrote much that is interesting on magic. Amongst the physicians there were many who successfully exercised this means. Serenus Samonicus cured ague, by hanging bones round the neck, in

a very short time, and attributed great power to amulets and to certain words, as we learn by his Abracadabra. Marcellus the empiric, Ætius, and Alexander Trallian, have, as defenders of magic, both used and described such means. Several of the emperors, moreover, threw themselves into the lists of the champions of magic; amongst whom the most eminent were Antonine, Caracalla, and Heliogabalus. Under the elder Tarquin, Attius Nævius was well known as a very remarkable clairvoyant, who in his soothsayings even revealed to the king his thoughts, and gained such a reputation that the Romans erected a statue to him. We perceive here and there, moreover, clear traces of a magnetic manipulation resembling our own, by passes with the hands, etc. "Unquestionably," says Kluge, "is the manipulation with strong contact, rubbing and stroking with the hands, which according to him was borrowed principally from the Sclaves, or shampooing, the oldest and most general of all manipulations" (Description of Animal Magnetism, pp. 403 and 404). Seneca (Epist. 66) says, "Shall I deem Mucius happy, who handles fire, as if he had lent his hand to the magical performer?" And the poet Martial sings (Martial, iii. Epigr. 82):—

> "Percurrit agile corpus arte tractatrix,
> Manumque doctam spargit omnibus membris."

In Plautus it is said:—"How if I stroke him slowly with the hand, so that he sleeps?" (Plautus in Amphitryo). It has not been well understood what this touching by passes really meant. Here I find more than I sought. It is said, "with a soft and uplifted hand" (Basilii Fabri Thesaurus eruditionis scholasticæ, t. ii. p. 25, 38).

As to what relates to the curative means employed by the Oracles in different cases of illness, there are sufficiently detailed accounts to inform us that they used many—inscribed them on sacred tables—represented them by pictures, and often engraved their uses and benefits on pillars. To produce metamorphoses, they had various magical means, such as are mentioned by Homer—*φάρμακα λυγρά*; *πανφάρμακος*—and which Circe, to effect metamorphoses, mixed together, and touched with her magic wand. We

should probably know more if we had the writings of Antipater, Demetrius Phalareus, Artemon, Milet, Nicostratus, and Geminus of Tyre, etc.; still there is here and there a trace to be found; and probably the curative means of Hippocrates were chiefly such temple formulæ as he had collected from the sacred tables.

Pliny and Galen also have made some of these known. According to the first, amongst others, the roots of the wild rose were recommended by the Oracle against the bite of a mad dog (Pliny, H. N. lib. xxv. c. 3); according to the latter, the root of the dittany was particularly recommended by the Oracle of Phthas. The magnetic passes for the healing of sickness were not unusual in the times of the Romans. King Pyrrhus cured the spleen by a touch of the foot; and it was believed that in the great toe of the right foot resided a divine power. The Emperor Hadrian cured blindness merely by touching, and was cured himself of a violent fever by a similar touch (Ælius Spartian. vita Hadrian.) In the same manner Vespasian cured blindness and lameness.

Of the inscriptions themselves on the pillars, very little is known to us. In the time of Pausanias there yet remained, as I have already shown, six such inscriptions in the temple of Epidaurus, and these inscriptions were composed in the Doric dialect (Pausan. lib. ii. c. 27; Strabo, lib. viii.) In modern times there have been, on the Tiber island at Rome, a marble tablet with four different inscriptions from the temple of Æsculapius dug up, all referring to magnetical modes of treatment. They were first published by Mercurialis in his work, "De arte gymnastica;" and Gruter has given us a copy of them. Fabret, Tomasius, Hundertmark, Sprengel, and Wolf, have communicated them. The inscriptions collected by Gruter from various Roman monumental stones all say:—Visu monitus; ex visu positus; in somno admonitus, etc. Marc. Antoninus thanks the gods for the means revealed in sleep which healed him. Such monuments were also dedicated to Serapis. Many such inscriptions are to be found in the "Bibliothèque du Magnétisme animal, par MM. les Membres de la Société du Magnétisme," tom. vi. vii. and especially viii. 1819.

The inscriptions on what were called the mosaic tables

were as follows:—1st. "In the days which are past, one Caius who was blind received the Oracle, that he should approach the sacred altar; go from the right to the left; lay the five fingers of the hand on the altar, and then hold the hand on his eyes. And behold! the blind man received sight in the presence of the applauding people, who rejoiced that so splendid a miracle should still take place in the days of the Emperor Antonine."

2nd. "The god commanded the son of Lucius, who suffered under a stitch in the side without intermission, by a nocturnal apparition, that he should come and take ashes from the altar, mix these with wine, and lay them on the ailing side. And he was cured, and thanked the god publicly before all the people, who wished him happiness."

3rd. "Julian, who spat blood, and was given over by every one, received from the god an answer, that he should come and take from the altar the seeds of the fir-tree, and take these for three days mixed with honey. And the man became sound, and thanked the god before all the people."

4th. "Valerius Apex, a blind soldier, received an answer from the god that he should mix the blood of a white cock with milk, and bathe his eyes with it for three days. And behold! he received his sight, and thanked the god publicly."

In the sentences of Solon which Stobæus has collected, according to the edition of the Greek Gnomic, Von Brunk, Strasburg, 1784; of Solon, Fragment v. B. 56—62, it says:—

> "Great suffering often from trivial cause has arisen,
> And vainly the means of assuagement been sought for:
> Yet, bitterly tortured with heavy and racking disorder,
> Touched by the hand, the man has been suddenly healèd."

Brunk himself attributed this to the magnetism of life.

Another place in Apuleius is also frequently quoted, which says:—"Quin et illud mecum repeto; posse animum humanum, et puerilem præsertim simplicemque, seu carminum avocaminto, seu odorum delineamento soporari et ad oblivionem præsentium externari, et paulisper remota corporis memoria redigi ac redire ad naturam suam, quæ est immortalis scilicet et divina, atque ita veluti quodam sopore, futura rerum præsagire."

As to what regards the theory of maguetism amongst the

Romans, we may pass that over, as all their science was derived from the Greeks, and they were therefore, more or less, imitators of that people, but did not by any means equal them in it; though Cicero endeavoured zealously to prove that his countrymen far exceeded all others in learning (Cicero de oratore, lib. i. sect. 15). "Ingenia nostrorum hominum multum cæteris hominibus omnium gentium præstiterunt." (Tuscul. Quæst. lib. i. c. 1):—"Sed meum judicium semper fuit, omnia nostros aut invenisse per se sapientius, quam Græcos, aut accepta ab illis fecisse meliora," etc. At the same time, I have already given the views of Cicero in a former section on soothsaying, and that fully, from which we may understand both his own opinions and those of many others which he has brought together in a very masterly manner. As respects the opinions of later Italian magicians, there are in their very diffuse writings grains of genuine gold buried in the heaps of dross, but more especially in the long dream-stories of apparitions, mixed with much superstition; and their doctrines are, more or less, of modern Platonic origin.

How greatly the practice of conjuration was exercised amongst the Romans, Pliny, amid various other instances, gives us abundant evidence in his Natural History (xxx. 1, etc.) He complains, however, greatly of the foreign gods; that is, of invoking foreign divinities with native ceremonies, as he instances in the case of the Druids in Britain,—"vatum medicorumque genus." The arts of necromancy were by no means practised so secretly in Rome as in Greece; but they fell into far greater misuse and excess in Rome, though they were often most strictly forbidden. "Cum multa sacra susciperent Romani, magica semper damnarunt," says Servius. Divination by fruits was already forbidden by the twelve tables (Pliny, xxviii. 2). As something similar, the Bacchanalian orgies were prohibited in 568, and human sacrifices in 657; as Pliny says (xxx. 1): "Palamque in tempus illud sacra prodigiosa celebrata." Sully condemned to death all "qui susurris magicis hominem occiderint, qui mala sacrificia fecerint vel habuerint, venenaque amatoria habuerint." Valerius Maximus (i. 3) relates that it was forbidden to enquire of the "sortes fortunæ" at Präveste. In the meantime, by the pressing in of foreign

divinities a multitude of necromantic arts in Rome, the resolve to drive out these was taken along with the prohibition of the strange deities. "Profani ritus; superstitionis externæ rea; divi sacrum ritus; actum est de sacris Ægyptiis Judæisque pellendis," etc. says Tacitus.

Necromancy was, however, so prevalent that it was classed with treason and other offences, and especially with the mixing of poisons. "Proinde ita persuasum sit intestabilem, irritam, inanam esse, habentem tamen quasdam veritatis umbras, sed in his veneficas artes pollere, non magicas" (Pliny, xxx. 2). But all the prohibitions and the punishments were unable to suppress either the thing or the belief in it, and the soothsaying of the Chaldæans and the Egyptians continued in vogue. Thus Agrippina inquired of the Chaldæans (the soothsayers) as to the future fortunes of Nero. The evil of the times, the corruption of morals, and the decline of faith in the native gods, were not without a great influence in the matter; and the natural disposition, "e cœlo futura et verissima," to learn, displayed itself, according to Pliny, all the stronger. The black magic became eventually the affair of the common people; and magic had that singular fate that it was diffused by soothsayers and old women—"cantatrices aniculæ;" and amongst the upper classes it was cherished, though a misunderstood new-Pythagorean and new-Platonic philosophy, and acquired such force that it was used as a weapon against Christianity, which its enemies were not able to combat with the power of the Olympian gods. On the other hand, it was by no means denied by the Christians, as they regarded the magical reign produced by the Chaldæans as the "legio fulminatrix" of the devil. The art of necromancy soon, therefore, stood no longer in opposition to the Græco-Roman religion, but united itself with these in a new alliance to weaken the credibility of the miracles of Christianity.

As, therefore, the miracles, as we have already seen, were imitated by the heathen, especially within the province of natural history, and as the powers of nature may be wielded by a scientific hand in a manner which is unknown to the majority of the world, it is plain that the heathen were able in part to produce like wonders, but in part sought

behind these the original divine principle. Now the knowledge of the secret powers of nature conducts farther and more securely to a reverence and firm faith in the true Creator, than ignorance and a terror of the same, which only lead to superstition and perdition. Therefore we find amongst the more intelligent heathen, not merely ideal performances in art and science—not merely a moral course of life serving for an example, but also a religious revelation, with a genuine love of our neighbour, which probably would put to shame the majority of Christians. But wherever ignorant and mistaken longings to practise secret arts and perform miracles exist, there the inquisitive and incautious experiment avenges itself; and this is ascribed to the imaginary ruling divinity of the place.

A very remarkable example of this kind is related by Livy (i. c. 31). Tullus Hostilius read in the books of Numa of the mysterious art, in order, most probably, to produce an electrical fire, of which more will be said presently. But as he did not understand the matter thoroughly, and went awkwardly to work with it, the fire was indeed kindled, but destroyed him together with his house. Jupiter, in whose myth that electric fire was symbolised, was thus the god of the land who punished the criminal daring of the unconsecrated.

Before we explore the hitherto unsuspected traces of magic in the Mythology, we will cast a glance at the new-Platonic school of Alexandria, which, for the history of magic and the doctrine of magnetism, is too important to be passed over. The new-Platonists stood at the point where antiquity and the modern world divide. They stood yet nearer to the mysteries, and knew, in a place like Alexandria, certainly much more of them than people usually imagine. They united the mystic theology of the Egyptians with the philosophy of the Greeks; and the soothsaying character of the Therapeutists is in a most remarkable manner united with philosophical acumen in the new-Platonism. Therefore the new-Platonists became the connecting links of the old pagan views of the world with the new Christian knowledge and faith. Now, no antiquarian has attempted to deny that the knowledge of the mysteries belonged to the theology of the Greeks and Romans.

Hence it comes that the influence of the new-Platonic philosophy in the formation of the theology and philosophy of the middle ages was so predominant; a circumstance which, the closer we look at it, is certainly more important to the progressive improvement of the race than the so-called mystical enthusiasm, which has only diffused nonsense and superstition.

The coming together of the Jews who had returned from Asia with Zoroastic ideas, and of the Greek philosophers and Egyptian mystics at Alexandria, the point of union between the east and the west, of the spiritual and temporal life and traffic of the time, soon after the commencement of the Christian era, originated that remarkable school in which at once all the tendencies of the Greek philosophy with the doctrines of the orientals, of the Jewish Kabbalah with the reflections and speculations of the later occidentalists, amalgamated. The new-Platonism sought to present the elements of theosophy and philosophy according to the primeval doctrines of the oriental prophets, in combination with the poetical Platonism and the Aristotelian philosophy in the form of Grecian dialectics. The oriental doctrine of emanation, the Pythagorean number of harmony, Plato's ideas on the creation and the separation from the world of sense, constitute the proper fabric of the so-called new-Platonic eclectic school.

In judging of this school we have to distinguish the highest principles of theology and philosophy from the opinions and views on particular circumstances and things in the world of nature and of men. We will here only notice the notions which the new-Platonists had respecting magic,—what they knew, and we may learn something from them. In this department we find much, as well on the nature of ecstasy and its explanation, as that in an historical point of view we obtain guidance and information respecting the ancient mysteries. The amount of these revelations we perceive best when we take in hand the writings of Plotinus, Porphyrius, and Iamblichus. These pre-eminent spirits exerted themselves to defend falling paganism; but their principles came on many sides so near to Christianity, that they unconsciously produced a powerful influence on the advocates of that religion, and on the age; and their views, especially

through Dionysius Areopagita, passed over to the mystics of the middle ages, according to whom contemplation and a predominating quietism were the business of men.

Ammonius Saccas is said to have been the chief founder of this school (220 B.C.) He said that the philosophy which originated amongst the people of the east, which was brought by Hermes to Egypt, and which was darkened and disturbed by the disputations of the Greeks, was restored to its purity by Plato, and that the religion of the people was at the bottom synonymous with this, and only required to be freed from its errors, which Jesus especially, an excellent man and friend of God, had done;—that he had the art to purify the imagination so that it could perceive spirits, and by their help could perform miracles (Brucker, Th. ii. S. 211; Büsching, a. O. S. 475).

The most intellectual of the new-Platonists is Plotinus, who lived in the deepest abstraction, often fasted and fell into ecstasy, in which he immediately perceived the moral condition of every man, and penetrated into the most concealed things. Once, as an humble widow who lived in his house with her children had a valuable necklace stolen, she caused all the inmates to pass in review before Plotinus, who looked sharply at them, and then pointed to one, with the words—"This is the thief;" and the man, after some denial, confessed. Porphyrius, his biographer, also relates of himself that Plotinus once came suddenly to him and said—"Thy intention, O Porphyrius, has not its foundation in the spirit, but proceeds from a bodily ailment;" and he, therefore, advised him to travel to Rome, where, indeed, he was cured.

"Plotinus arrived," says Porphyrius, "in his spiritual illumination (δαιμονίῳ φωτί) at the direct view of God, who is supreme over all life and thought; for union with God was the object of all his philosophy and his cogitations. This union takes place through abstract contemplation, since God is not without but within us, not in a place but in the spirit. God is present to all, even to those who do not perceive him; but men fly from him, and go forth out of him, or rather out of themselves. The union with the body is only in part, as when one has his foot in the water, and by elevation of the spiritual centre we unite ourselves with the centre

of the universe. Disembodied things are not separated by space, but by the difference of qualities; if this difference ceases, they are immediately near each other. Now as God is everywhere, we are near him when we resemble him" (Æneid. 6. lib. ix. c. 8.) Men breathe and live through God, not rent away from him, and their choice consists in their inclination towards the divine in opposition to the attraction of the corporeal nature. Through this inclination the soul raises itself into the region where there is no more evil, but peace only, and there receives her true life in her tranquil union with the Eternal, by which beauty, uprightness, and virtue are produced, and the real strength of the spiritual man; for in the perfect union with God the soul looks into herself and into God, glorified and filled with the divine light, without any earthly weight, which only again shows its power by darkening. But why does the soul not continue so? Because she has not yet quitted the earthly, in which she only occasionally reaches the higher vision, by which the gazing spirit is at rest, and stands at once above reason and that which is seen, and the perceiving and the perceived (subjective and objective) are no longer two but one. The soul is, namely, no longer self (purely subjective), but she is different—that, namely, which she beholds; she passes over into the objective as a point brought into contact with another becomes one point and not two (l. c. c. 10.) Therefore this condition is somewhat incomprehensible, because one cannot make that which is seen intelligible to another as different from the seer. Thence came the prohibition concerning the mysteries, not to impart the divine to the uninitiated, because it is essentially unimpartable to him who does not by his own perception participate in it.

In the highest state of contemplation the soul is at perfect rest, disposed to nothing more; transcending the beautiful, and ascending above the choir of the virtues, as one who has entered the holy of holies and has left the statues of the temple behind him, which at his going out again are the first visions that present themselves. These, according to the order, are the second contemplations, which present themselves after the first and innermost contemplation or vision, whose object is without form (objec-

tive). Yet is the vision perhaps not a vision, but another kind of seeing,—a stepping out of one's self, an exaltation and simplifying of one's self, a thought in rest. Plotinus asserts further that the contemplators must approach God and assimilate themselves to him, in order truly to know him. "The eye would never see the sun, if it were not of the nature of the sun—ηλιοειδὴς."

The workings of nature take place also in opposing beams upon a spiritually wise man (dynamic): namely, out of the eternal light-fountain of God flow unceasing images (powers), shapes, or spirits, like the Idolen of Heraclitus; that we may regard the universe as filled with spirits (Dämonen), and animated by them; and we may compare this to the human body, in which all parts hang together, and stand fast in manifold sympathy. The wise man seeks to discover the harmony of parts, and is not astonished when he finds it the most opposite things; when he finds stars agreeing with plants, and one indicated by the other. There exists but one only power, and this he calls the magical power of nature.

To the community of spirits which surrounds us in manifold forms man can arrive only by withdrawing himself from the outward sensual attractions. Thence such community is obtained in ecstasy, which generally is the work of spirits. Plotinus himself had these spirits completely in his power, and through this he healed the most dangerous diseases, and obtained thus such a reputation that people believed him to possess a demon, by whose aid he foretold future events, and performed superhuman actions. His confidant and scholar, Porphyrius, related extraordinary things of him. He also himself knew his demon, and held familiar conversations with him. Amongst other things, when Æmilius invited him to attend the service of the church, he replied—"The spirits must come to me, not I to the spirits."

By the help of spirits, or through his extraordinary spiritual power, he was able to operate upon his enemies. When a strife arose between him and one Olympius, as to which held the first rank in philosophy, Olympius challenged him to a trial of magical arts. Plotinus let loose upon him all his science, and said to his disciples, "Now the body of Olympius shrinks together like a purse;" which Olympius found, and that so painfully, that he abstained from his hos-

tility, and acknowledged Plotinus to be possessed of the highest spiritual power (Porphyr. vita Plot. c. 10). For the rest, Plotinus based his doctrine on the idea of universal harmony, according to Plato in the Banquet; yet he used certain figures to unite medical science with theosophy, and ascribed an especial power to certain words, as well as to harmonious sounds, which wonderfully expel evil spirits.

Porphyrius, one of the most renowned eclectics, had similar views. "The mind," he said, "must be purified if it is to become participant of the vision of God and his angels. There are good and bad spirits; the good conduct everything to healing, insure our health, and assist us in our business and exertions. The good spirits warn us in dreams of impending dangers, or by some other means" (Porph. de abstinentia, ii.)

That man may unite his soul to God, Porphyrius was firmly pursuaded. "To this end," said he, "there requires no sacrifice, except a perfectly pure mind. Through the highest purity and chastity we shall approach nearer to God, and receive in the contemplation of Him the true knowledge and insight."

Very remarkable is the letter which Porphyrius wrote to Anebo, an Egyptian priest (Porphyrii epistola ad Anebonem Ægyptium, in Iambl. de mysteriis Ægypt. edit. Gale, Oxonii, 1678.) This Anebo was probably the name of Anubis, the son of Osiris, who had a temple and received divine honours. The priest also bore the name of the god. In this letter he puts to Anebo nothing but questions on God, —on the demons, on prayer, on nature, on the signs of separation of the corporeal from the soul. Whether in the apparitions of ecstasy, God, the archangels, and angels speak with us, and as ignorance of divine things is a closed fountain and a defect of piety, how far knowledge or want of knowledge extends. On all these questions he desired from Anebo to learn the truth, and, above all, on the foreknowledge of future things. "In sleep," he says, "we arrive at a knowledge of the future, and that often without any convulsive agitation (sine exstasi tumultuosa), for our body is really in rest. But yet we do not always perceive things so distinctly as when awake.

"Many see future things in an inspiration, or in a divine

transport, and this truly as though they were awake and their senses in activity.

"Of those who fall into a transport, I see some who are especially excited when they hear a song, a cymbal, or a drum; and this is particularly the case with the Corybantes and the frenzied (qui Corybantismo patiuntur, aut Sabazio obtinentur), or the servants of Cybele (aut qui deorum matri operantur). To some this happens when they drink water; for example, to the priests of Apollo at Colophon; to others when they sit at the entrance of a cave, as the utterers of the oracles at Delphi; to others through the rising of steam from water, as the prophetesses at Branchis; to others through certain signs, by which they enter into community with spirits, etc. Others, again, in everything else perfectly self-possessed, are inspired simply by the imagination, and this through the help either of the darkness, or through certain drinks, or through singing, or by leaning on some particular substance, against a wall, or in the open air, or through the influence of the sun, or even of a planet. Others also have prognosticated through birds, entrails," etc.

He inquires farther regarding the arts and occasions of soothsaying, whether gods and spirits actually become the means of it, or whether our own souls vaticinate out of their own strength; whether all this be nothing more than an inward concealed spark, which only requires to be fanned into a flame; or whether soothsaying consists partly of divine inspiration, and partly proceeds from the soul's own power? That the cause lies in the soul itself appears very likely, he continues (l. c. p. 4), since, in some, vapours and incenses, in others prayers and consecrations, are necessary; and to this it must be added that not all vaticinate, but only the younger and more delicate persons. Thus every vaticination proceeds either from a transport, or from diseased confusion of the imagination, or madness (insania), or from too long and much watching, or from an excited imagination during sickness, or, finally, from magic arts. The whole of nature and all parts of the universe have a reciprocating agreement: nature, so to say, is but one animal: therefore nature and all parts of the world communicate their prognostications. To Porphyrius it did not

seem probable that spirits must necessarily be the agents of vaticination, "which may otherwise, and from purely natural causes, take place; for if all nature stands in reciprocating agreement, it requires only that the inner spark be awakened, in order to give a view of the parts of the whole. This is a natural attribute of man, which, however, is only revealed under certain circumstances." Finally, he put to Anebo this question:—"What then do the Egyptians regard as the origin of all things? Then, Whether anything can stand alone, or in connection with another thing, or with many? Whether they have a physical or spiritual idea of things? Whether they deduce all things from one or more causes? Whether the first bodies are endowed with properties or not? And whether they believed matter to be created or uncreated? Whether men have actually a guardian spirit given to them, or more of them; or whether even every part of the body has not such? "For it appears that one guards the health, another beauty; and that over all these individual spirits there stands a general one. Or whether there be one guardian for the body and another for the soul; and that it may happen that one of these be a good spirit and the other a bad one? I suppose that the proper guardian is a part of the soul itself, and that the mind; and that those only are happy who have a wise understanding." "Suspicor autem dæmonem proprium esse quandam animæ partem, videlicet mentem; eumque esse felicem, qui sapientem habeat intellectum" (l. c. p. 1). A short and comprehensive abridgment of this letter may be found in Augustin. de civit. dei, lib. x. c. 2.

All these questions his disciple Iamblichus from Cœle-Syria endeavours to answer in his work on the Mysteries of the Egyptians (Iamblichi Chalcidensis ex Cœlesyria de mysteriis Ægyptiorum). I will here notice some of these answers which the more particularly concern us. This Iamblichus, who was so celebrated for his extraordinary cures and for his learning that Cunapius called him worthy of admiration (θαυμάσιον), and Proclus the divine (θεῖον), answered Porphyrius first (sect. i. cap. 3) on the question concerning the gods, thus:—"The idea of the gods is imprinted on our souls, as well as the belief in spirits which are compre-

hended, not from reason, nor the conclusions of reason, but from a pure and simple conception, which is eternal and contemporary with the soul. He defended demons as mediators between God and men, and which succeed each other in regular ranks, so that those nearest to the gods are ethereal—the demons of air, but the souls more earthy." The more a thing is bound to the body and the corporeal world, the more it is confined to a particular place, the more limited and dependent it is; the more incorporeal it is, and nearer to God, the more unconfined and of universal presence is it (sect. i. c. 8). The prescience of the gods extends over all things, and fills everything which is capable of it, as the sunshine does. As regards dreams and vaticination, Plato, in his idea of genii or spirits, has exactly divined the truth:—"They are they who reveal to us the future." Thus, he is totally opposed to the opinion of Porphyry that it is the natural office of the soul to prophesy. His theory of dreams and of prescience contains much that is curious and beautiful, of which we will hear a little more. "There are good and bad spirits; and according to their character are the vaticinations true or false. Vaticination itself is not the work of nature or of art, but a gift of the divine beneficence. The prophesying conferred on us by the gods takes place in dreams, or in a medium state between sleep and waking, or in a state of full wakefulness. It is often as if we heard voices speaking. Sometimes an invisible spirit hovers over the sleeping one, so that he does not perceive it with the eye, but becomes conscious of it by a particular faculty; and this performs the wonderful service of averting the troubles of the soul and the body. When the dreams sent by God are over, we hear a broken voice, which teaches us what is to be done; often, too, we hear it in a middle condition between sleep and waking. Sometimes there appears a pure and perfectly quiescent light to the soul, during which the eyes remain closed, while the other senses are awake, and comprehend the presence, the speech, and the actions of the gods. But all this is perceived with perfect distinctness when the eye too sees, and the invigorated understanding is at the same time excited with that peculiar faculty. All these circumstances are of divine origin when they contain anything of a prophetic nature,

and are not to be confounded with ordinary sleep; therefore, speak not of sleep in connection with divine dreams."

As many do not deserve these prognostications in divine dreams, or regard them as human things, they have but seldom or never such a knowledge of the future; and therefore they doubt, and this very unjustly, that there may be also truth in dreams (Iamblich. l. c. sect. iii. c. 2).

At the approach of such a divine inspiration in dream, the heart begins to droop, and the eyes involuntarily close, as in the middle state between sleep and waking. In ordinary dreams we sleep fast and perfectly; we cannot with sufficient distinctness determine what is present to our imagination. But when the dream comes from God, then we do not sleep; we perceive perfectly all the circumstances, and that much more so than in a waking state. And on this kind of dream is soothsaying founded. The life of our soul is double: a part adheres to the body and a part dissevers itself from it, and is of a divine nature (altera corpori annexa, altera divina et separabilis).

In the waking state we use almost always only the corporeal soul; in sleep, on the contrary, we are, as it were, released from every bond of the body, and avail ourselves of that circumstance, and of body-detached soul, and then this spiritual or divine part quickly awakes, and acts according to its proper nature. Now since the mind relates to the being, and the soul contains the foundation of all occurrences already in itself, it is no wonder if out of a general occasion the future also is foreseen. But when the soul unites her double nature—that is, the life of the body and of the understanding with the general spirit out of which she is taken—then will she demand a more perfect vaticination: then she becomes filled with all the knowledge of the general universe, so that she also experiences what takes place in the upper world."

"If the soul thus strives to unite herself with the gods, she receives the power and the capacity to know all things —that which has been and which shall be; she illuminates all times, and beholds all things about to take place, regulates them already beforehand, as it seems best, to order, to heal, and to improve. Where there are feeble invalids, she renovates them; if men commit any disorders an crime

she restores all to propriety again. She discovers arts, deals out justice and right, and establishes the order of the laws. Thus are sicknesses healed through divine dreams in the temple of Æsculapius: thus has the art of healing arisen through the observation of the nocturnal apparitions in divine visions. For Æsculapius learnt medicine from his father Apollo through this medium of revelation, by which also the use of poisons in the cure of diseases was introduced. Æsculapius taught the science to his children, and these extended it farther. The whole mighty army of Alexander would have been destroyed if Dionysius had not demonstrated in sleep the means of averting nameless disasters. But," so he ends this chapter, "what avails it to run through all particular instances, as I see every day similar things sufficient to render superfluous all reasoning, by their marvellous appearance? These things are enough to have demonstrated the truth of vaticination through divine dreams,—what it is, whence it comes, and, finally, what advantage it confers on mankind."

As remarkable is what he says in the fourth and fifth chapters:—"The diviner receives from the gods different inspirations. Genuinely divine inspirations they, however, only receive who fully dedicate their lives to the gods, or who have converted their own life into a divine one; who are no longer slaves to their senses—"neque sensuum utuntur officio"—who do not direct their views merely to a selfish end, and who do not voluntarily lay open their knowledge to the day. These no longer lead a mere animal or human life, but a divine one, by which they are inspirited and guided. Sometimes there hovers an invisible, bodiless spirit around these slumberers, who are not informed through the sight, but through another sense and another perception. This spirit approaches with a rushing sound, surrounds them on all sides without touching them, and wonderfully assuages to them the sufferings of the soul and of the body. Sometimes a clear and tranquil light illuminates them, by which the eye is closed and bound; but the other senses are awake, and perceive how the gods walk in the light, and hear what they say, and know what they do. In sleep we are more freed from the fetters of the body, and enjoy the ideas and the knowledge of the spiritual life:

and then awakes the divine and intellectual form of the soul. Then is the soul influenced by the whole of which it is a part, and is filled with wisdom and the true gift of prophecy, that it may be able to comprehend the origin of things."

"There are, however, different kinds of this divine inspiration; therefore the appearances are different. Either God dwells in us himself, or we consecrate ourselves to him wholly. Sometimes we are participant in the highest, the intermediate, and the lowest degree of divine power; sometimes God is revealed in his full presence to us; sometimes it is a union through inspiration. Sometimes the soul only partakes of the inspiration; sometimes the body with it, and so the whole man—"totum animal." According to these differences appear the different signs in the inspired. Some, namely, are agitated through their whole frames; others only in certain limbs; others again remain in perfect rest. Sometimes a well-regulated harmony is perceived—a dance, or an accordant song; sometimes the opposite of these. Sometimes their bodies seem to grow in height, sometimes in breadth; sometimes to hover in the air. Sometimes they perceive a soft, melodious voice; sometimes the greatest variety through pauses, and deeper or higher tones," &c. (sect. iii. c. 4, 5).

We see how Iamblichus knew the condition of the clairvoyant to the very smallest particular, and how correctly he had comprehended and described the different anomalies of this condition. The cause of this he seeks not, however, in the body or in the soul, but in God alone. "It is no transport, but a secret emotion (motus anagocicus). It is a mediation of spirits and a breath of God—enthusiasm. It is divine light and the spirit of God that pervades and enlightens us." (See the Doctrine of the Exegetic Society of Stockholm; the Philosophy of Benathan, etc.) Iamblichus explains the assertion of Porphyry that some directly fall into a transport if they hear a musical instrument:—

"What is usually said of music and its effects, by which our minds are now disturbed, now soothed; by which some are excited to excesses, others to peace and gentleness, and in which different minds are so differently affected—all this appears to me natural, human, and not divine. But the

gods themselves have their own harmony; and when song and music are dedicated to God it then acquires a different relationship: then it is a divine music. Then the gods communicate by their presence; yes, then is the inspiration much more perfect, of a greater power and a more liberal measure: but on that account we cannot assert that the soul before it was united to the body arose out of harmony. We may more reasonably believe that the soul then belonged to the divine harmony; but after she was come into the body, and there hears again the divine tones, she is so affected that she is carried away by them, and drinks in as much of this harmony as she can contain. And in this manner every one may comprehend the origin of this divine prophesying (sect. iii. c. 9).

"For the rest," says Iamblichus, "the power of divining is confined to no spot, as Porphyry appears to suppose when he speaks of water at Colophon, or the subterranean vapours at Delphi, and of the stream of water at Branchis; and if it be nothing corporeal, but free, and unconfined, throws itself into all things which it is capable of pervading, it is everywhere and always present (c. 12).

On divination by signs (per characteres) Iamblichus does not seem to place much reliance. It may sometimes succeed, but not with the precision and certainty as in those cases where it is done to the honour and in the presence of the gods. This is only a superficial divination, full of defect and delusion (fraudibus et errore plena). These make only a feeble impression on the mind, since the presence of God is wanting. They give only half-intelligible signs, because they are disturbed by evil spirits, and are, moreover, weak in themselves. Since as the mist of darkness cannot bear the beams of the sun, flies from them, and returns to nothing, so is it with the power of the gods, which fills and shines through all good, scatters the hosts of the wicked spirits, and chases them to the kingdom of shadows. To become a genuine diviner, much more is necessary; to that end are imperative great holiness, many long exercises of virtue, and the service of God: since what can we expect of good and perfect from those who by the work of a single day attempt to fathom the eternal and veritable nature of God?"

He pursues farther the different modes of divining, as well the natural—by water, by the sun and moon, by music and song—as those artificial ones, by entrails, the flight of birds, and by the stars. He endeavours as much as possible to combine them into an art, but to ascribe the final cause to the gods, which, through certain signs and demons, are wont to speak with men. But that men themselves, or the priests, can be the cause of divining, he regards as a sort of blasphemy against the gods. Without are we incapable of doing anything; for the work of man is a vain thing, and without stability, and, in fact, only a plaything. Neither can the human soul from its own power, as it were from an inward, hidden fire, as Porphyry supposes, be the cause of divination, since this depends wholly upon God, and without him can do nothing. In regard to divination in sleep (per quietem), and through dreams, he attributes this to an external cause, "since as truth sometimes appears voluntary and without constraint, this shows that such a divination may come from an external cause, as well as from the gods; but this is a cause dependent only on itself, and the result lies not in our power (per se existens causa, non in nostra potestate eventus, sect. iii. c. 23). Iamblichus knew, too, that there is in quiet sleep a divination, but that we cannot compel this.

And yet so many believe that we can and may compel somnambulism. I hold with Iamblichus, that we ought to leave the sleepers in quiet, and only so far lead and handle, as this may promote the development of the inward divination. We should take care that the divination should be true, and that it shall, if it will, reveal to us the actual future (quod libera sit divinatio, et quod, quando vult, et quomodo vult, futura nobis revelet, cum benevolentia.)

Sickness and passion cannot be the sources of divination, Iamblichus thinks; as, for instance, how shall a maniac see what the rational cannot see? Yet there may, probably, be some relationship and agreement between them and soothsaying.

"As regards the external means, such as the use of incense, and the like, these have no reference to the soul of the seer (non recipiunt animam spectantis), but to God. Prayer and invocation also concern our minds little, and our

bodies not at all; but these notes are only sung to God. The reason why only certain persons, more particularly the simple and young, are fitted for subjects of divination, arises from the fact that these are more easily affected by the spirits than others."

What Iamblichus, in the remaining chapters of his work, yet more diffusely describes, is chiefly repetition. One thing, however, I cannot resist quoting, and that is, his observation on prayer. We here learn what are the opinions on this head of a heathen philosopher,—and they, in more than one respect, belong to our subject; and we shall see whether there be anything in them which may instruct us:—

"Prayer constitutes a great portion of the sacred service, and confers a universal advantage on religion, by creating an unerring connection between the priests and God. This in itself is praiseworthy and becoming, but it further conducts us to a perfect knowledge of divine things. Thus prayer procures us this knowledge of heavenly things, the union of an indestructible bond between the priests and God; and, thirdly—and which is the most important—that inexpressible devotion which places its whole strength in God alone, imparts to our souls a blessed repose. No act prospers in the service of God where prayer is omitted. The daily repeated prayer nourishes the understanding, and prepares our hearts for sacred things; opens to man the divine, and accustoms him by degrees to the glory of the divine light. It enables us to bear our sufferings and our human weaknesses; attracts our sentiments gradually upwards, and unites them with the divine life; produces a firm conviction and an inextinguishable friendship; warms the holy love in our souls, and enkindles all that is divine. It purges away all waywardness of mind (quidquid animo adversatur, expurgat); it generates hope and true faith in the light. In a word, it helps those to an intimate conversation with the gods who exercise it diligently and often. From this shines forth the reconciling, accomplishing, and satisfying strength of prayer; how effectual it is; how it maintains the union with the gods; how prayer and sacrifice mutually invigorate each other, impart the sacred power of religion, and make it perfect. It becomes us not, therefore, wholly to contemn

prayer, or only to employ a little of it, and to throw away the rest. No, wholly must we use it; and above all things must they practise it who desire to unite themselves sincerely with God." (Sect. v. c. 26.)

These new-Platonic doctrines, of which I have quoted here as much as concerns our topic, have, through all ages, found defenders and followers: amongst the later ones, Gale, Cudworth, and especially Henry Moore, being the most celebrated.

Akin to this school, and drawing from the same well, are the Theosophists of the sixteenth and seventeenth centuries. These practised chemistry, by which they asserted that they could explore the profoundest secrets of nature. As they strove, above all earthly knowledge, after the divine, and sought the divine light and fire, through which all men can acquire the true wisdom, they were called the Fire Philosophers (philosophi per ignem). The most distinguished of these are Theophrastus, Paracelsus, Adam von Boden, Oswald Croll; and later, Valentine Weigel, Robert Fludd, Jacob Böhmen, Peter Poiret, etc. In the next chapter I shall turn back to notice several things, that I may not pass over what is most remarkable and instructive in magnetism.

*** *To equalize the thickness of the volumes, it has been thought advisable to place the* INDEX *here.*

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